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An International Baptist Magazine



SEPTEMBER 1953

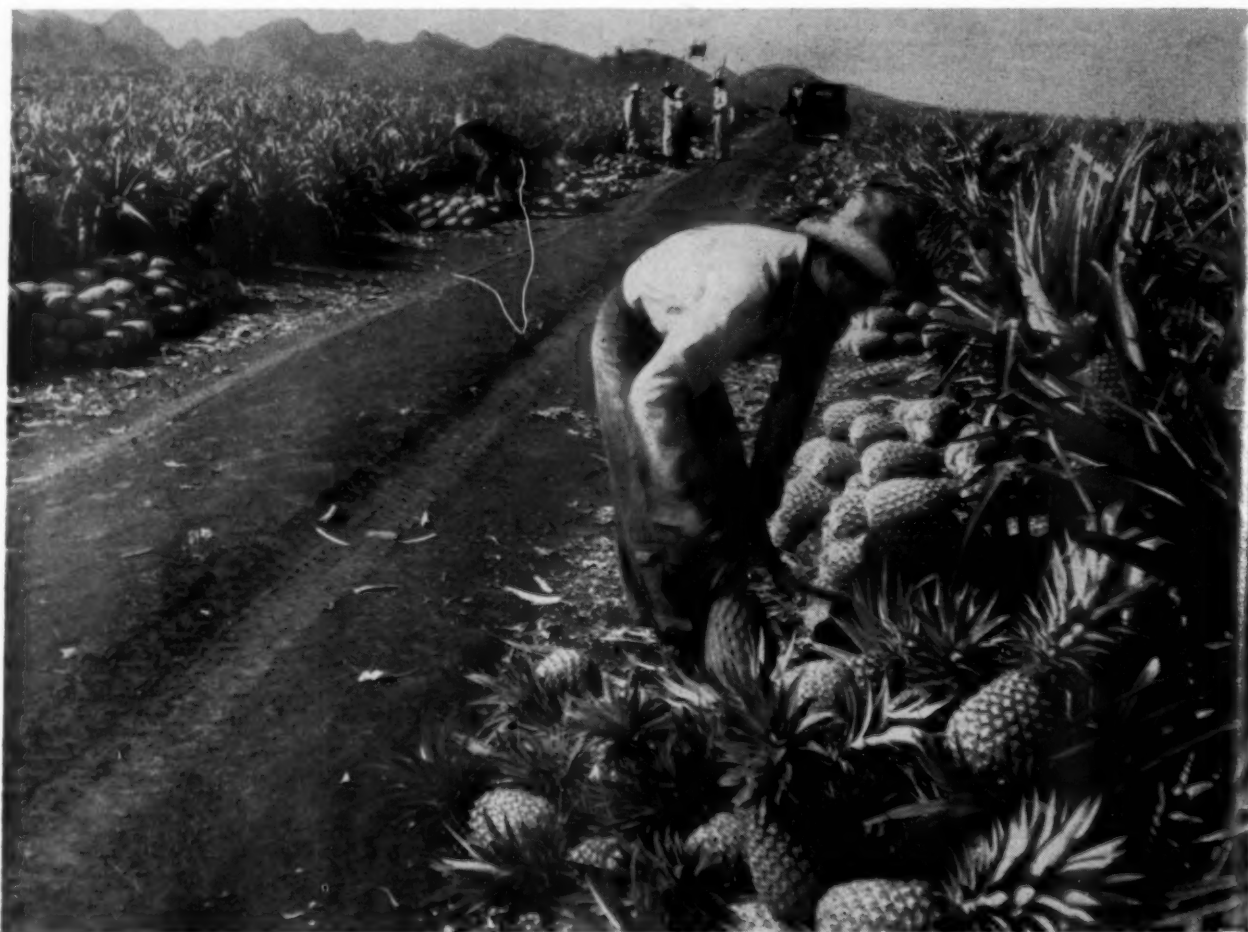


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MISSIONS

An International Baptist Magazine

Vol. 151 No. 7
SEPTEMBER, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Meet Miss Lucy Lahaylahay, a junior in the School of Theology at Central Philippine University, Iloilo. Photograph by John C. Slemp.

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Who's Who IN THIS ISSUE

MARY BUTLER is an American Baptist evangelistic missionary in Nicaragua.

MAY A. COGGINS is an American Baptist missionary in the Philippines. She teaches in the School of Theology at Central Philippine University, Iloilo.

PAUL H. CONRAD, formerly stewardship secretary of the American Baptist Convention, is pastor of the North Baptist Church, Port Chester, N. Y.

ESTHER FAIRBANK is an American Baptist missionary teacher at Colegio Bautista, Managua, Nicaragua.

MARLIN and MELVA FARNUM (Dr. and Mrs. Marlin D. Farnum) are an excellent husband-and-wife journalistic team, as their article in this issue will show. Dr. Farnum is a foreign secretary of the American Baptist Foreign Mission Society.

ALICE M. GIFFIN is an American Baptist missionary assigned to women's work in the Convention of Philippine Baptist Churches.

AUGUST M. HINTZ is pastor of the North Shore Baptist Church, Chicago, Ill.

IRENE A. JONES is home-base secretary of the Woman's American Baptist Foreign Mission Society.

EDITH V. MOUNT is president of the New York Woman's Baptist Mission Society.

ADA P. STEARNS is the literature and publicity secretary of the Woman's American Baptist Foreign Mission Society.

HILLYER H. STRATON is pastor of the First Baptist Church, Malden, Mass.

HELEN K. WALLACE is publicity assistant in the department of public relations of the Board of Education and Publication.



Flood Control

By CHARLES A. WELLS

THE SCIENCE of flood control is "beginning in time." If we wait until the waters have gathered and are bursting out over the land, it is too late. Or if the structures that have been built along the way do not function properly to restrain and guide, the further down stream we go, the greater the pressure, the greater the danger. Today many communities are spending increasing sums on the last big dam to curb the mounting pressure of crime and lawlessness, but it just cannot all be done there. Where the home stands—at the headwaters—is the first important junction. If the home offers little strength, and the church is inadequately fortified, then the crest comes smashing down on the school, and by then the school does not have a chance. We cry out for the law to save us, to protect our clean, fine land from the destroying erosive floods. But the law and the police cannot do for us what we have refused to do for ourselves.

SEPTEMBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. What does the annual grant of \$550 pay?
2. Who was born in Burma?
3. What is seriously affected?
4. We cannot much longer afford to do what?
5. Who is Stanley I. Stuber?
6. What is our ambition for October 11?
7. Who was Frederick Willer Meyer?
8. Who were outstanding Christian laymen in organized labor?
9. Who have poured into the Philippines in large numbers, and why?

Note that this contest begins with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

10. What is still a mighty obstacle to a free, democratic society?
11. What is communism?
12. There are still great hosts of members for what?
13. Who is a second-generation Christian?
14. Who is Professor W. S. Hudson?
15. Who is Jesse R. Wilson?
16. Who started the work in Macsariang, Thailand?
17. Washington hotels continue to do what?
18. Who returned for her last term of service, and where?

Rules for 1953-1954

For correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954 to receive credit.

Newsbriefs

Ministry of Fellowship To India and Burma

A ministry of fellowship to India and Burma is being carried out by the Foreign Mission Society by sending Samuel DeWitt Proctor, Richard Cummings, and Paul Clasper to participate in Christian-life conferences for college, university, and theological students, and for pastors and youth leaders. Samuel DeWitt Proctor, dean of the School of Religion of Virginia Union University, Richmond, Va., is a graduate of Virginia Union University and of Crozer Theological Seminary. He has also studied at Yale University and holds a Th.D. degree from Boston University. Because he is a Negro, and because he is an outstanding speaker, especially appealing to young people, the Foreign Society feels that his contribution to the team will be enormous. Richard Cummings, associate secretary of the home department of the Foreign Society, son of the late Dr. John Cummings, veteran missionary of Burma, was born in Burma. He is a graduate of Colby College and

of Andover Newton Theological School. From 1943-1950 he was pastor of the First Baptist Church, Troy, N. Y., where he cooperated in a weekly radio program of religious news and views which won first award in national competition for two successive years. Mr. Cummings' interest in people and his charm in speaking make him a favorite among young people. Paul Clasper, a missionary of the Foreign Society, is head of the English Divinity School in Insein, Burma. He is a graduate of Taylor University, Upland, Ind., and of the Southern Baptist Theological Seminary. He holds a Th.D. degree from Union Theological Seminary. Dr. Clasper has a happy faculty of making himself at home with youth of all lands and the ability of speaking straight to the heart.

Gives \$80,707.77 To Missionary Causes

Temple Baptist Church, Los Angeles, Calif., gained the distinction of leading all churches of the American Baptist Convention in contributions to missions in the fiscal year ending April 30. Temple gave a total of \$80,707.77 to missionary causes, of which \$43,642.39 went to the Unified Budget. J. Lester Harnish, the pastor, was honored by the convention by being

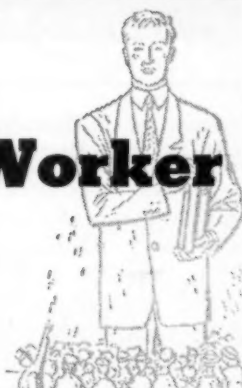


Photograph by John C. Siemp

American Baptist Assembly, Green Lake, celebrates its tenth anniversary. Richard Hoiland and Luther Wesley Smith admire birthday cake

books for the Christian Worker

For you who work in areas of Christian service, these important new books offer fresh resources . . . practical methods . . . new inspiration for vital tasks.



Missions, Special Programs

TABLE TALK AND TIDBITS. Compiled by Dorothy A. Stevens. Doorways to deeper world friendship—over 100 unusual recipes and 70 meaningful stories from far-away lands. Each provides authentic dishes, introduces new personalities, brings reading for personal enrichment. A useful book to own—a perfect book to give!

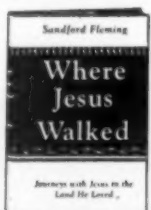
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MOMENTS OF WORSHIP. By Mary Beth Fulton. Rich resources for conducting memorable worship services on all occasions. Twenty programs especially planned for women's groups—each one complete with Scripture, prayers, poems, meditation, and music suggestions.

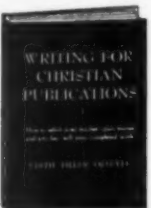
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Preaching and Teaching

WHERE JESUS WALKED. By Sandford Fleming. A devotional tour of the Holy Land—accurate information about all places connected with the earthly life of Christ, with a searching interpretation of his ministry. A vivid background for sermons and lessons. Illustrations; maps.

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Putting Faith to Work

WRITING FOR CHRISTIAN PUBLICATIONS, by Edith Tiller Osteyee. Down-to-earth help on gathering material; writing stories, articles, fiction; preparing copy; and selling completed work. Practice assignments to help you develop your own skill in this richly rewarding field.

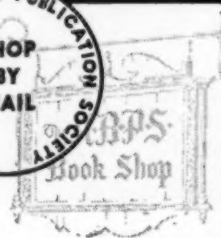
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elected to the office of vice-president of The American Baptist Home Mission Society.

M. E. Bratcher Retires, Continues Work

M. E. Bratcher, Western representative of The American Baptist Home Mission Society for the past sixteen years, recently retired from service. His many friends throughout the Western area of the American Baptist Convention will be happy to know that he will serve the Council on Missionary Cooperation in Northern California.

Thomasine Allen Royally Received

On her arrival at Kuji, in northern Japan, for her last term of service, Thomasine Allen received a royal welcome. Mr. and Mrs. Yahaba made the twenty-two-hour trip to Yokahama to meet her, and twenty-four children from a primary school boarded the train on its way to Kuji. Thousands of people had gathered at the mission compound to greet Miss Allen when the long journey was finally completed. Carpenters, painters, and other workers made their way to the central playground for a prayer of praise and thanksgiving. "My first night back," writes Miss Allen, "one of our Japanese doctors brought back in a station wagon a woman who soon gave birth to twin girls. A man bitten by a poisonous snake, and a boy dangerously ill with pneumonia, were also brought in and saved that night. All this made me keenly aware of the unselfish service of our faithful staff. Many of you are having a real share in this work; for every cent of the money that was given to me during my furlough was sent to Mr. and Mrs. Yahaba to make possible a larger service."

Senator Frank Carlson Is General Chairman

Senator Frank Carlson of Kansas, a former governor of that state, is general chairman of the Churches for New Frontiers Campaign of the American Baptist Convention. According to Theron Chastain, executive secretary of

MISSIONS

The American Baptist Home Mission Society and chairman of the administrative committee of the campaign, Senator Carlson will head a laymen's organization of approximately 7,500 persons. The campaign, authorized at the Denver convention, will open in November. It will seek to raise a mini-



Senator Frank Carlson

mum of \$8,350,000 for the establishment of about three hundred new American Baptist churches in new or growing communities. Dr. Chastain pointed out that surveys indicate a pressing need for new churches on the newly developing frontiers of American life. "In fact," he said, "more than half the population of the United States is not affiliated with any church, millions simply because there is no church in their immediate community."

Churches for New Frontiers Is a Laymen's Movement

According to Theron Chastain, chairman of the administrative committee, the Churches for New Frontiers Campaign of the American Baptist Convention, which will get under way in November, is primarily a laymen's movement. Prominent laymen from coast to coast will hold key positions in the campaign organization. Dr. Chastain explained that the authorization of the campaign at Denver last

THE START OF ADVENTURE



"How are we going to cope with these overbearing sophomores, anyway?" Well, these Freshmen who entered Franklin College four years ago found the answer—by becoming sophomores themselves, then juniors, then seniors, and now since June 1953, alumni! They started the venture of four years of learning and living together, when some of them faced far more puzzling uncertainties than how to get along with sophomores, such as "Can I do college work?" or "How can I ever finance four years?" or "Can I really be responsible for my own right living without the close guidance of parents?" But they made it, as most do!

During the next four months every high school senior who has college ability should be considering very carefully where he ought to attend college. Franklin invites inquiring high school students to send for descriptive literature and to make personal investigation of Franklin in as great detail as possible.

A good time to begin this inquiry is in the month of September, just when another class of nearly two hundred will be starting their four year venture in Christian higher education at Franklin, as YOU may be doing a year from now! Write to:

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A Pattern for Life:

AN EXPOSITION OF THE
SERMON ON THE MOUNT

By ARCHIBALD M. HUNTER. The Sermon on the Mount explained as Jesus' design for living in the Kingdom of God. "There should be great rejoicing in circles of New Testament study that now in brief compass the Sermon on the Mount has been interpreted in such strong and readable form."

—Paul Ewing Davies.
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May was in direct response to demands from the grass roots of the denomination.

LL.D. Degree Bestowed On Former President Dawson

Immediately after the Denver convention, Alderson - Broadus College, Philippi, W. Va., bestowed on John A. Dawson, retiring president of the American Baptist Convention, the LL.D. degree. During his term of office, Dr. Dawson traveled 36,000 miles to meet with Baptist groups. He spoke in forty cities, and could have spoken in many more had time permitted. In fact, he had to turn down more than a hundred invitations.

Paul O. Madsen Heads Cities Department

Paul O. Madsen, formerly pastor of the First Baptist Church, Boulder, Colo., is the newly appointed secretary of the department of cities of The American Baptist Home Mission Society. He succeeds Lincoln B. Wadsworth, now secretary of the department of church extension and of the department of edifice funds and building counsel. Mr. Madsen will have responsibility for the Alaska Mission, work in Christian centers, Spanish-speaking work in the United States, bilingual missions, educational centers, and the Juvenile Protection program. In Colorado, Mr. Madsen served on the executive committee of the Colorado Baptist State Convention and as the first president of the Boulder Council of Churches. At the time of his appointment he was a member of the General Council of the American Baptist Convention.

Annie E. Root Receives Degree

Annie E. Root, former missionary to the University of Shanghai and currently treasurer of the Woman's American Baptist Foreign Mission Society and associate treasurer of the American Baptist Foreign Mission Society, recently received from Linfield College, McMinnville, Ore., the degree of Doctor of Humane Letters. Miss Root was secretary to Dr. Herman

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C. E. Liu, for several years president of the University of Shanghai, and after his assassination she served as secretary to his successor, T. K. Van. In addition to office responsibilities, she taught in both the high-school department of the



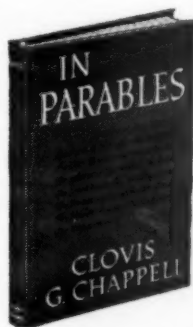
Annie E. Root receives degree

university and for three years in the college division. After her return to this country in 1940, she was employed in the office of the Foreign Society until the Woman's Society found in her the successor to Frances K. Burr.

Glad to Go Back To Work in Burma

Writing from the *Queen Mary* as it approached Southampton, Rev. and Mrs. Edwin T. Fletcher expressed delight in being permitted to return to Burma after their furlough. They continued: "We are the more mindful of the responsibility that goes with this privilege. We want to fulfill the purpose of God in sending us. Our assignment is to stimulate the rural churches and carry on evangelistic work among the Pwo Karens in the delta of the Irrawaddy River. There are about 135 churches in this area, situated among thousands of non-Christian villages. We should like to visit all of these churches, but at

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Georgia Harkness

Eighty-six devotional readings for public or private worship, by one of America's best-known religious writers. Each page-length devotion begins with a Bible text and includes an original poem and prayer. Each offers in rich measure the comfort and power Miss Harkness has found in heeding the biblical admonition, "Be still, and know that I am God." \$1.25

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Julian Price Love

In this distinctive approach to the study of the gospel of Christ, a widely recognized New Testament scholar shows how the Gospels of Matthew, Mark, Luke, and John have one essential message—Christ's "good news" of redemption. For preacher, teacher, student—for everyone who wants to dig more deeply into the Gospels—here is a usable, understandable guide. \$2.75

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Here is a trumpet call to the entire church for renewed dedication to its primary mission—the spreading of the Gospel into the whole world. Speaking to Christians everywhere, one of the great evangelical voices of our time reminds us that we are the bearers of Christ's immortal tidings—that his message of salvation has been entrusted to our mortal hands. \$1.75

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present the unsettled condition of the country, politically, makes it impossible for us to do so. Only one or two centers outside Rangoon are open to us, and so the Christian leaders must come to these centers for conference and study. When law and order are restored in the country we hope to travel more widely."

George J. Bennett Succeeds Harold Schlink

George J. Bennett, pastor of the Bay View Baptist Church, Milwau-

kee, Wis., was recently appointed by the board of managers of The American Baptist Home Mission Society to serve as Central Area representative of the society. He succeeds Harold Schlink.

Jitsuo Morikawa Visits Japan

Jitsuo Morikawa, pastor of the First Baptist Church, Chicago, Ill., left the United States during early August for a two-month visit to Japan. He went on the invitation of the Japan Baptist Fellowship to

assist in observance of the eightieth anniversary of the beginning of Baptist work in that land. His church freed him for this special ministry of fellowship and the Foreign Mission Society provided travel expenses. Dr. Morikawa was born in Canada of Japanese Buddhist parents. He attended a Christian Sunday school and grew up in the fellowship of a Baptist church. He received his college and seminary training in California and in Kentucky. During his pastoral ministry he has particularly emphasized evangelism and Christian education, and his church in Chicago, an interracial one, is outstanding in its devotion to the urgent tasks of the community. Dr. Morikawa is in constant demand as a speaker.

Wilbur Larson Receives Degree

Wilbur Larson, secretary for Latin America of the two Home Mission Societies, received a Doctor of Divinity from Berkeley Baptist Divinity School at its commencement in the early summer. After graduating from the University of California and the Berkeley Baptist Divinity School, Dr. Larson served as pastor at Pullman, Wash., and later he was for seven years the general missionary of The American Baptist Home Mission Society in Cuba. Having an excellent command of Spanish, Dr. Larson moves freely among the churches of Latin America, with a great concern for meeting the needs of the people.

Churches of Assam Make Steady Progress

A report of the third annual meeting of the Council of Baptist Churches of Assam, by Mrs. Alvin Mundhenk, reveals that the churches in that area are making steady and encouraging progress. Hundreds of persons had been won to Christ during the year, and schools and hospitals had widened their areas of service. Lack of funds, however, had made necessary the closing of the Satribari Girls' School in Gauhati. Mrs. Mundhenk writes that the report of Longri Ao, missionary to the Konyaks in the Naga Hills, presented a great challenge, inasmuch as many of these people had courageously responded to the



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gospel in spite of persecution. Rev. and Mrs. James Wood, evangelistic missionaries for the Garo Hills, Rev. and Mrs. Milton E. Windham, agricultural missionaries for the Garo Hills, and Catherine Knight, a nurse serving in the hospital at Jorhat, all newly arrived, were introduced and welcomed. Expressions of farewell and gratitude for years of devoted service were given to Millie Marvin, nurse at the Gauhati Hospital, and to Elizabeth Hay, director of the Nowgong Normal Training School, who were soon to retire from service.

Chastain Is Author Of Book on Evangelism

Theron Chastain, executive secretary of The American Baptist Home Mission Society, is the author of a new study book, *We Can Win Others*, published by The Judson Press. This handbook on evangelism is an outgrowth of Dr. Chastain's wide pastoral experience. It is being used as a text in courses in the field of evangelism.

Home Society Acquires Portrait of Charter Member

The American Baptist Home Mission Society recently acquired a pencil drawing of Elon Galusha, a charter member of the board of managers. Mr. Galusha is mentioned in the early records as a member of the first nominating committee which met in 1832 to suggest the first slate of officers for The American Baptist Home Mission Society. He attended an anti-slavery convention in London in 1840, one of several delegates from the United States. While there, he was sketched by B. R. Haydon, a prominent artist of that era. The sketch was in the National Gallery in London for a number of years. It was secured through A. T. Playfair, of London, England.

Personal Evangelism At Work in Japan

John Nicholson, of our Japan Mission, without discrediting any method that is being sincerely employed to win the Japanese people to Christ, is convinced that his best results come from a person-to-person approach. For example, Haya-

kawa-san, a brilliant student, was interested only in an intellectual, philosophical approach to life until tuberculosis forced him to take a complete rest. During this period Mr. Nicholson took him books, talked with him, and corresponded with him. Gradually the student's

thought patterns began to change, but his acceptance of Christianity still did not go beyond the intellectual stage. Mr. Nicholson writes: "After talking about his difficulty of not being able to experience his belief in Christ, he asked me just how he could feel what he wanted



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to experience. I explained to him the importance of commitment, and presently his face lighted up. 'Now I can believe,' he said. 'Will you baptize me next Sunday?' Now we are hoping to reach his family. Please pray that we may be successful."

Excellent Report From Timber Lake

Jeanie K. Sherman, pastor of the Community Baptist Church, Timber Lake, S. Dak., reports that the local high school opens its gymnasium to the youth of her church for the presentation of their annual play. Miss Sherman writes: "This is certainly good community co-operation between school and church!" She adds: "Trees were planted in town on all the east and west streets by our young people." Probably the most important news from Miss Sherman's annual report is the following: "We

had a total of twenty-three baptisms this year. Among these are five young married couples." Miss Sherman makes a specialty of counseling young people in preparation for Christian marriage.

Heart Hunger In Troubled Japan

One day recently, Ted Livingston, of our Japan Mission, took his car to a garage for lubrication. While he was there, Tasakisan, the handsome young bookkeeper, produced an English New Testament and asked Ted the meaning of a verse in Matthew. This request led to a long talk, during which Tasakisan told how he had come to Tokyo the year previously to find work and to attend Waseda University at night. "In my town," he said, "I attended Bible classes and church and learned a little about Jesus Christ. I came to Tokyo to try to forget about him, but I cannot."

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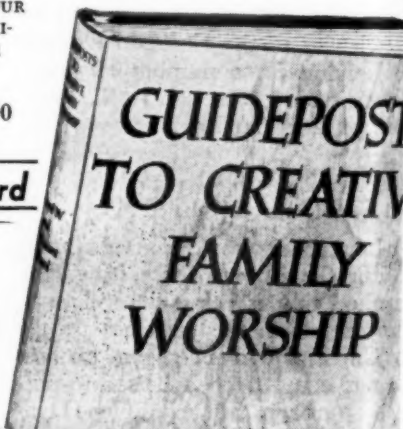
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Letters . . .

TO THE EDITOR

TO THE EDITOR:

May I join the hundreds of others who are congratulating you upon the excellent beginning you have made in your editorship of *MISSIONS*. You are giving us a superb periodical. I am greatly stimulated by every issue. Keep up the good work. More power to you.

G. MERRILL LENOX

Detroit, Mich.

TO THE EDITOR:

I want to say that I value *MISSIONS* above every other religious periodical that comes to my desk. I most certainly will call to the attention of my church the great value of this wonderful Baptist magazine. I shall use all of my influence to have the magazine in as many of our homes as I possibly can. Thank you so much for helping me in my ministry by sending me this unsurpassed medium for missionary news and inspiration.

ELMER W. BRAYTON

Chicago, Ill.

TO THE EDITOR:

I simply want to say how much I have enjoyed reading *MISSIONS* during these last months while you have been editor. Yours is a great and responsible task and I rejoice that you bring to it such balanced judgment and such deep devotion to the cause of Christ. Of course, I have been particularly interested in the articles on Europe by Edwin A. Bell, which I think give a very fair picture of the whole situation.

HENRY COOK

London, England

TO THE EDITOR:

Please permit me to address old friends of Sherwood Eddy. Their help is needed in assembling material for his biography upon which I am now working, with the title: *A Valiant Prophet, The Life and*

Times of Sherwood Eddy. I need letters, clippings, articles, photos, pictures. A long section will be devoted to his traits of character, his devotion, zeal, faith, courage, selflessness, etc., and I am seeking a host of illustrations of these qualities. I hope they will search their

records and memory and write accounts of Sherwood Eddy in action, illustrating his attitudes and way of life. Any material that needs to be returned will be copied and sent back promptly.

KIRBY PAGE

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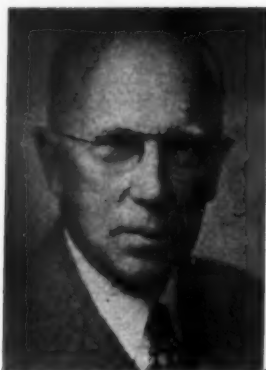
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As I See It

By WILLIAM B. LIPPARD

ONE YEAR has passed since the publication of the Revised Standard Version of the Bible. Already 2,000,000 copies have been sold. Yet there has been much opposition by extreme fundamentalists. Denouncing the translation of some favorite passages, they refuse to accept what was actually written in the oldest Hebrew manuscript now available. A Baptist pastor publicly set fire to his new Bible. Condemning it as "the masterwork of Satan," he contemptuously tossed his mutilated and charred Bible into an ash can. Another Baptist pastor cited this incident in beginning his sermon, which he advertised as "Should We Burn the Revised Standard Version?"

People burned books in the Middle Ages. In modern times the Nazis under Hitler did likewise. Some men in Congress would like to burn every American book which devotes even a single page to an objective discussion of communism. Book burning is again fashionable. There is, however, this difference. When the great English Baptist, William Tyndale, in 1525, translated the Bible into English, the bishop of London burned all copies he could find, and Tyndale was later burned to death at the stake. Today's objectors can burn the new Bible, but they cannot burn the scholars who translated it.

This prompts an intriguing question. For more than thirty years American Baptists have been disturbed by doctrinal controversy over Baptist schools, over Baptist foreign missionaries, the Foreign Society itself, and the American

Baptist Convention for its social concern, its affiliation with the National Council of Churches and the World Council of Churches. Now, with nothing left in the denomination to attack, have controversialists made the new Bible translation the target of their opposition? Let us not be overly anxious. Many hammers of denunciation have been broken on the unshakable, indestructible anvil of the Bible. Fifty years hence the story of the Baptist pastor who publicly burned his Bible will make incredible reading. Throughout the ages the Bible will forever make known the revelation of God in Christ, and humanity's redemption from sin.

About 250,000,000 pocket-sized books with lurid covers will be sold in 125,000 retail outlets, drug stores, bus terminals, and stationery shops across the United States this year. In 1946, only 20,000,000 were sold. Television at first hit sales very hard. Now sales are rising. Apparently the television fad is wearing out and people are again turning to reading for enlightenment and diversion. Much of this 25-cent printed matter is cheap trash, of immoral content, indecent and obscene. Occasionally some high-grade books, reprints of classics, outstanding novels, and other good literature, find their way into this prodigious output. Not generally known is the astonishing fact that *the best sellers in this inexpensive reading matter are books on religion* rather than books of adventure, sex, and other topics.

Here is evidence of today's spiritual hunger, of unanswered longings and unrealized aspirations of the

human soul, that turns to drug-store and bus-terminal book racks for realization. Somehow the Christian church must make contact with this host of people, young and old, who need what the church can supply in satisfying their spiritual yearnings and in pointing out the true way of finding the abundant life that they seek.

At the meeting of the Southern Baptist Convention in Houston, Texas, May 6-10, total circulation of the twenty-one Baptist state papers was reported to have passed one million, or five times what it was in 1940. Other convention periodicals, including the missionary magazine, *The Commission*, have another 700,000 circulation. Allowing for subscription duplication, probably 1,500,000 Southern Baptists, or one out of every four, subscribe to their denominational papers. Southern Baptists are thus an informed people. Here is one reason for their homogeneity, organic unity, fervent loyalty, and enthusiastic devotion. And when Southern Baptist officialdom speaks or issues a pronouncement, every paper publishes it and every subscriber reads it.

What are the corresponding facts in the American Baptist Convention? MISSIONS has nearly 43,000 subscribers. Two state papers and thirty so-called State Convention bulletins have 150,000 subscribers. Adding the *individually paid circulation* of *Crusader* and the estimated Northern circulation of *The Watchman-Examiner*, and allowing for duplications, probably less than 250,000 American Baptists subscribe to their denominational papers, or one out of every six. Of course, an immense quantity of printed matter is distributed free. Nobody knows how much is read.

No further comment is needed. If American Baptists are to make real progress, or embark on missionary expansion, or succeed in new church extension, as voted at Denver, they must first become a better and more intelligently informed people.

September, 1953

EDITORIALS

IN THIS ISSUE, be sure to read May A. Coggins' illuminating and inspiring article on our Baptist work in the Philippines. A missionary there since January, 1923, Miss Coggins knows and loves the Philippines, the land and its people, and is wholeheartedly devoted to her task. She was at home on furlough when war came, but was the first of our missionaries to return to the Philippines when the war ended. Arriving at Iloilo in December, 1945, she saw little but ruins. Central Philippine College, now Central Philippine University, was from 80 to 90 per cent destroyed, with only the bare walls standing. The nurses' home at our hospital had suffered a direct bomb hit. There was desolation everywhere. Then came the slow, arduous task of rebuilding—at first temporary structures with nipa-palm walls and thatch roofs, and then, when World Mission Crusade money began to come in, permanent buildings of beauty and strength. Be sure to read what Miss Coggins has to say about these stirring experiences, and what she reveals about the current resurgence of Roman Catholicism in this land of Baptist opportunity. Here you will find convincing reasons why it is time for American Baptists to advance in the Philippines.

Tenth Anniversary Of Hopevale Martyrdom

THERE is a special reason why American Baptists should be thinking of the Philippines at this time. The World Fellowship Offering to be received in our churches this fall has the Philippines at the center of its appeal. Moreover, this offering comes near the tenth anniversary of the martyrdom (on December 19, 1943) of the eleven American Baptist missionaries at Hopevale. Merely to call the roll of these gallant men and women should stir us to generous giving to carry forward the

work for which they died. Here they are: Jennie Clare Adams, James Howard Covell, Charma Moore Covell, Dorothy Antoinette Dowell, Signe Amelia Erickson, Frederick Willer Meyer, Ruth Schacht Meyer, Francis Howard Rose, Gertrude Coombs Rose, Erle Frederick Rounds, Louise Cummings Rounds. What better way could be found to honor the memories of these martyred missionaries than to make a worthy offering to advance the cause to which they gave their all? The goal for the offering is \$400,000, which amount is an integral part of the Unified Budget for 1953-1954. In addition to providing funds for advance in the Philippines, the offering will undergird the work on other mission fields and will provide for missionaries' disability benefits, retirement pensions, and widows' and children's allowances. So, let us give generously.

Where Advance Ought to Begin

ON THE ROLL of the Hopevale martyrs is the name of Frederick Willer Meyer, the Dr. Meyer under whose direction, from 1919 to 1942, Emmanuel Hospital at Roxas City (Capiz), on the northern tip of Panay, became widely and favorably known. This hospital was founded in 1908, by P. H. J. Lerigo, and the nurses' training school, now under the direction of Flora G. Ernst, was started five years later by Rose E. Nicolet. On this same compound is Filamer Christian Institute, of which Lettie G. Archer, who formerly served in China, is principal. Words can hardly describe the needs of both the hospital and the institute. More adequate buildings, better equipment, and more leaders are needed at once. Indeed, a good case could be made for saying that whether we go forward or retreat in the Philippines will depend

largely on what we do or fail to do at Roxas City. From authoritative sources we are informed that Roman Catholics there take delight in pointing to our inadequate buildings on the hill, and saying, tauntingly, "See what the Protestants have to offer you!" Since the war we have made commendable progress at Iloilo. Central Philippine University, with its war-wrecked buildings restored, some greatly enlarged, and urgently needed new buildings erected, now ministers to twenty-five hundred students. The hospital and nurses' training school are doing creditable work. We have a new student center at La Paz, near by. It is now time to advance in Roxas City, and sufficient funds provided this fall and winter can make that advance possible. To retreat is unthinkable in these critical days, and we cannot much longer merely mark time. There is only one right thing to do—to go forward! We simply cannot afford to do otherwise.

On the Retirement Of Dr. Latourette

THE RETIREMENT this year of Kenneth Scott Latourette, since 1921 professor of missions and Oriental history at Yale University, offers an excellent opportunity to write a word in praise of the greatest church historian of modern times. If comparisons are of value here, he is the Toynbee of church historians. In the 1950-1951 edition of *Who's Who in America*, not fewer than ninety-six lines are required to list his many achievements. In 1948, his eminence in the writing of history was recognized by his being elected president of the American Historical Association, a position once held by Woodrow Wilson. He holds a dozen or more honorary degrees, and has written many books. Perhaps his best-known work is the seven-volume *A History of the Expansion of Christianity*, a magnum opus if there ever was one. *The American Historical Review* described it as "the most ambitious one-man multiple volume history project of our generation." Now, to crown it all, appears *A History of Christianity*, a single volume of 1,526 pages which obviously will have a much wider reading than its seven-volume predecessor, and doubtless will be a standard text for many years to come. It is not, however, as a church his-

torian that most American Baptists think of Dr. Latourette. They think of him, rather, as the genial, soft-spoken president of the American Baptist Convention for 1951-1952, and as one of their own number whose Christian insights and missionary vision encompass the whole world.

We Still Need 100 New Missionaries

WHETHER we attended the Denver convention or not, all of us must have rejoiced over the appointment at that meeting of eighty-seven new missionaries to our home and foreign fields. Many of us felt that a spirit of revival had come into the missionary movement, and that this near-record appointment in a single year was perhaps only the beginning of a new, globe-encircling missionary outreach. But lest we rejoice too much in that achievement, perhaps to the point of complacency, let us remind ourselves that what happened at Denver must happen year after year if we are to expand our missionary services, or even hold our own. In March, this magazine published a stirring article by W. W. Parkinson, entitled "Needed—100 New Missionaries!" with reference only to foreign-mission needs. A similar article could have been written with regard to home-mission needs. We still need one hundred new missionaries, and we shall need them next year, and the next, and the next. And all of us must unite in finding them, training them, and sending them out. It is not an easy task. It is, indeed, a very difficult task. In 1952, for example, the Foreign Society had a candidate mailing list of approximately fourteen hundred names. Many of these, however, were of persons who had just begun to inquire into the possibilities and requirements of missionary service. Many were still in high school, and many had never made a missionary commitment. All they wanted at that time was to find out what they could about missionary work. Moreover, even if all of these had been bona fide candidates, experience has shown that as a rule mission boards have to process, in whole or in part, six or seven persons in order to get one qualified missionary. So it is that our need for missionary personnel continues—and continues to be

urgent. We rejoice, of course, that there is a growing interest in missionary service, as the Denver convention clearly revealed, but that interest is as yet far from the point of producing all the well-qualified candidates that we need.

Is Your Pastor A Communist?

HOWEVER sure you may be that your pastor is not a Communist, and however sure he may be that he is not one, someone may brand him as such almost any day now. No, this statement is not meant to be funny; it is made after sober reflection. Did not J. B. Matthews, chief investigator for Senator Joseph R. McCarthy, declare in a magazine article recently that the largest single group backing communism in this country are Protestant clergymen? That broad generalization, do not forget, may easily include your own pastor! Of course the charge is absurd, and ridiculous, and slanderous. But it remains a charge, apparently made in all seriousness and published in a national magazine, the *American Mercury*. Unfortunately, witch-hunters and character-assassins have little regard for truth, even when they are operating in the name of democracy.

A Single, Short Step Toward Equal Rights

BACK in early June, it will be recalled, the Supreme Court held valid a District of Columbia statute of 1873 forbidding "any restaurant keeper or proprietor, any hotel keeper or proprietor, proprietors or keepers of ice-cream saloons or places where soda water is kept for sale, or keepers of barbershops and bathing houses" to refuse sales or services to "any respectable, well-behaved person, without regard to race, color or previous condition of servitude." Since this decision was made on a case growing out of the refusal in 1950 of a John R. Thompson restaurant to serve three Negroes, it is currently being applied only to restaurants, although hotels and certain other public places are clearly listed in the eighty-year-old statute on which it is based. The decision is, of course, a step in the right direction, but it is only a step, and a

short one at that. Why it does not include all that the 1873 law included is one of the mysteries of legal procedure in the United States. Meanwhile, certain Washington hotels continue to refuse services to Negroes. And this is happening, mind you, not behind the Iron Curtain in Soviet Russia, nor behind the Bamboo Curtain in Communist China, but behind the White Facade in our nation's capital.

Freedom to Read, To Think, to Teach

WHEN the First Amendment to the Constitution of the United States was written, declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances," it doubtless never occurred to the founding fathers that they should include also safeguards on freedom to read, freedom to think, and freedom to teach. Whatever misgivings they may have had with regard to possible violations of certain basic freedoms, it seems quite clear that they never once envisioned the rise to power of a McCarthy, a Velde, or a Jenner. But now these very men are striking at the life spirit of the First Amendment. Heresy-hunters and book-burners par excellence, they are trying to tell the American people what they should read, how they should think, and both what and how they should teach. It was none too soon when, in his Dartmouth speech, President Eisenhower assailed the book-burners, to be joined later by Attorney General Herbert Brownell, Jr., in declaring that only the laws of decency should tell Americans what and what not to read. In harmony with this position, seven thousand school teachers in session at Miami Beach, Fla., after hearing reports that many of their number were reluctant to discuss controversial questions in the classroom, denounced book-burnings and purges and reaffirmed their belief that the American people, in order to preserve and advance our way of life, must be free to read and to think and to teach as free men should. If the founding fathers did not go into suffi-

cient detail in spelling out our freedoms when they wrote the First Amendment, then for the benefit of the McCarthys, the Veldes, and the Jenners among us, perhaps we ought

to have another amendment that even they can understand. Or, better still, let us at the polls remove these men and their kind from power, and never let them return.

When Silence Is Negation

ENROLLED this month in the public primary and secondary schools across the nation will be some thirty million students. They are the boys and the girls and the youth of your community, your own and your neighbors' children, your brothers and sisters, your nephews and nieces and cousins. Heads up, eyes forward, minds alert, they are experiencing their first major encounter with the problems of life, having their first decisive rendezvous with themselves and the world in which they live. What their lives are now, and in the months and years to come, is now in the making, almost inevitably and unalterably so.

In classrooms and laboratories throughout the land these boys and girls and youth will study many subjects and come to grips with many ideas. There will be reading and writing and arithmetic; geography and history and civics; algebra and physics and chemistry; languages and literature and music; botany and biology and government. There will be talk about the races of mankind, about the physical world, about commerce and trade, about discoveries and inventions, about the rise and fall of empires, about destructive and devastating wars. Students will learn how to scan poetry, bake a pie, and extract the cube root. In short, they will study almost everything imaginable—everything, that is, except what would seem to be the most important thing: religion. Although they will be learning to live while they are in school and preparing to live in the years to come, yet the one subject which is most concerned with living is not open to consideration. Surrounding it is a strange, mysterious silence.

Now, of course, federal and state law in the United States rightly excludes sectarian religious instruction from the curriculum of the public school. We gladly accept this time-

honored principle, which lies at the bedrock of our American democracy, because we believe it to be in the highest interest of this nation. But acceptance of this principle does not mean that the problem of what the public schools ought to do about religion has been solved, and certainly it does not mean that the absence of religious instruction in these schools is what the founding fathers had in mind when they wanted to make sure that Congress "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Nor does it mean that the public schools have no responsibility for religious instruction, and, again, certainly not that they can escape dealing with it in some fashion. They must deal with it in some fashion, whether they wish to or not. To ignore it, or to do nothing about it, is to deal with it.

It is with this very problem, which undoubtedly is one of the most important in American life today, that the American Council on Education, Washington, D. C., has been wrestling for several years. This organization published its first report in 1944, a second in 1947, and now has appeared its third, a 146-page book entitled *The Function of the Public Schools in Dealing with Religion*. The book contains the findings, conclusions, and recommendations of the council's committee on religion and education, after a sixteen-month exploratory study which involved the gathering and analysis of substantive data from thirty-five hundred educators and one thousand religious leaders in all sections of the United States and representing the three major religious groups.

The first problem that the committee faced is the one mentioned above—the problem that the entire nation faces—namely, what to do in view of federal and state law which says that there shall be no sectarian religious instruction in the public schools. But there is a related problem, and the committee faced it

also. This is the problem of silence. Wrote the committee: "... to be silent about religion may be, in effect, to make the public school an antireligious factor in the community. Silence creates the impression in the minds of the young that religion is unimportant and has nothing to contribute to the solution of the perennial and ultimate problems of human life."

In other words, saying nothing is saying something. Silence becomes negation. As well shout from the housetops that religion is unimportant, nonessential, inconsequential, as to be silent about it, to ignore it, to minimize it to death.

So much for the theory of the relation of the public schools to religious instruction as defined by federal and state law. What about actual practice? Here the committee found three general patterns: (1) avoidance of religion, (2) planned religious activities, and (3) factual study of religion.

The committee found avoidance of religion to be characterized by widespread fear that more than the most general references to religion would incite public controversy and divide communities, and by a scattering of belief that "religion is irrelevant, inconsequential, or even detrimental to the aims of education." Planned religious activities include devotional exercises (Bible reading, prayers, religious songs and talks); religious programs in celebration of such holidays as Thanksgiving, Christmas, and Easter; religious clubs meeting in school buildings; and elective courses in Bible. Factual study of religion, now in its experimental stage, is "characterized by deliberate aim and definite plan to deal directly and factually with religion whenever and wherever it is intrinsic to learning experience in social studies, literature, art, music, and other fields."

The central conclusion of this study, briefly stated, is as follows: "We believe the findings of this inquiry point to factual study of religion as the best solution confronting public education in dealing with religion."

The word that needs emphasis here is "factual," to mark it off clearly from the word "sectarian." The American Council on Education recommends *factual*, not *sectarian*,

study of religion in the public schools. It does so because it believes that "religion can, and in our judgment should, be studied in the same way as the economic and political institutions and principles of our country should be studied—not as something on which the American public school must settle all its arguments and say the last word, but as something that is so much a part of the American heritage and so relevant to contemporary values that it cannot be ignored."

And why not a factual study of religion, along with a factual study of mathematics and history and literature and the social sciences? Is it not as important to know something about the great religions of the world as about the great empires, the great discoveries and inventions, the great wars? Is it good educational procedure to teach that it is important to know the content of Longfellow's "A Psalm of Life," but unimportant to know the content of the Psalms? important to know something about Julius Caesar and Christopher Columbus and George Washington, but unimportant to know something about Moses and Isaiah and Paul of Tarsus? important to be acquainted with the Declaration of Independence and the Gettysburg Address, but unimportant to be acquainted with the Ten Commandments and the Sermon on the Mount? It is time that we were finding out.

And that is exactly what the committee on religion and education of the American Council on Education proposes should be done. It urges a period of experimentation, in a few representative communities, to see what can, and should, be done—not done today, or tomorrow at the latest, but if and when the American people are ready for it. There are, of course, many problems, principally those relating to teacher preparation, methods, and materials. But the idea of experimentation is a good one. It should be widely accepted.

Meanwhile, we should all keep in mind that however strongly we may champion the American principle of the separation of church and state—and all right-thinking Americans do champion it—we cannot much longer afford to indicate by our silence that we also champion the separation of religion from life.

Time to Advance in the Philippines

The first ten years may have been the hardest, but not more strategic than the next ten undoubtedly will be

By MAY A. COGGINS

IN AUGUST, 1945, when the war was terminated, our Baptist people in the Philippines were both strong and weak. Materially, they had nothing. Personal property had been lost or destroyed. Their homes and churches were gone. Their children had been out of school for several years. Hymn books and Bibles had been lost. Many of their missionaries were dead. Their hospitals were in miserable condition and their college was completely wrecked and looted. But God had become more real to them than ever before. He had been their refuge and strength through the long, dangerous years. Never before had they experienced such evidences of his nearness and power. They had learned that in the last resort nothing was important but God, and he was their sufficiency.

IN THE WAKE OF WAR

So, with courage and eagerness, Filipino Christians began to pick up the pieces, to go back to their homes, and to begin worship in the communities from which they had fled. A courageous group ventured to open Central Philippine College in a shell of a building in which the enemy had stabled their horses during the war. The visit of Dr. Elmer A. Fridell, foreign secretary of the American Baptist Foreign Mission Society, the return of a missionary who had been caught at home by the war, and the assurance of financial help for relief and rebuilding were like the rising of the sun after a long, stormy night.

But with peace and a sense of physical security, people began to realize their lack of "things." And with an almost fanatic zeal they began the scramble to get things, or money to buy them. Like a corroding acid, that madness "to get and have" ate into spiritual and moral attitudes until it seemed that nothing escaped it. It affected everyone from the highest government officials to the

most lowly home in the nation. Every relationship of life suffered. The distribution of relief when it arrived from America became a great problem. For two or three years spiritual values ebbed. True, the people, both students and adults, listened to the message of the evangelist with open mind and heart, and decisions to accept Christ multiplied as never before. But to relate in the minds of the people their acceptance of Christ and their wild struggle to re-establish themselves materially, seemed almost impossible.

WORLD MISSION CRUSADE MONEY

When the World Mission Crusade money began to come, pastors and other workers received relief in terms of clothes and money. With as much wisdom as was humanly possible, help was given to those who were most needy. The churches whose buildings had been destroyed were given outright grants to help them rebuild. An appropriation was made which enabled us to open a five months' refresher course for church workers and students for the ministry, thus strengthening active church work again. Hospitals were partially equipped by the purchase of army hospital units. The rebuilding of Central Philippine College was begun. Within a year new missionaries began to arrive.

The value and blessing of World Mission Crusade money can never be measured this side of heaven. It would be impossible to relate all of the multitudinous ways in which those funds were used. But as we look back over the eight years, our hearts are filled with deep gratitude. The kingdom's work has been re-established. Spiritual values have been given pre-eminence again. The majority of our churches and institutions have been restored, and in some cases the physical equipment and the progress of the work surpass anything known before 1941. Yet the results of the war are all about us. We must with

new vigor advance, or fail those who have invested life and gifts in our Philippine work.

A nation does not quickly recover from the patterns of lawlessness learned during war, particularly guerilla warfare. Young men whose poverty-ridden parents were tenants of large landholders, had before the war accepted their sad lot in silent, hopeless submission. During the war, however, they learned the power of force and resistance; they found that there were ways of getting what they wanted. Today many are still using those ways. Corruption in high places furthered the dissident movement. Until the faith of the poor can be restored in their national and local leaders, until the Government can take the side of the oppressed and find ways of helping them, the so-called "Huk" movement will continue to bring sudden death and keep large areas of the Philippines in constant fear.

RESURGENCE OF ROMAN CATHOLICISM

The war and the upsurge of communism in other lands have made possible a very much greater strength in the ranks of Roman Catholicism than was known prior to 1941. Priests and nuns driven out of China and other Communist countries have poured into the Philippines in large numbers. In most of the small towns in the areas we are able to observe, there are now two or three or even four young foreign priests where previously there had been one untrained and rather innocuous native priest. These new men, who have come with a very aggressive program, are lining up every young person who can possibly be enlisted. At some points their coming has purified the Spanish pattern of Catholicism of its most superstitious practices.

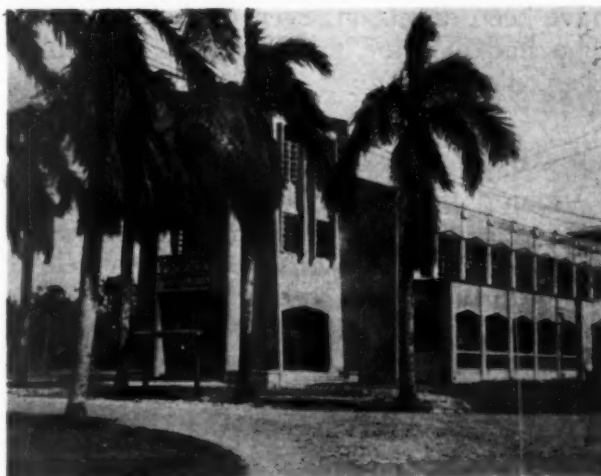
Together with this movement, the Knights of Columbus have organized under the leadership of men of wealth and prestige and power. Since to belong to this movement, with its pomp and power and insignia, even to the sword, means privilege, advantage in business, and opportunities from which others are deprived, men are being swept into it in large numbers. Prior to the war the Roman Catholic Church influenced for the most part only women and children. Most men gave only nominal allegiance and the youth were rather indifferent, seeing the wide variance between



Checking up on the new arrivals at Emmanuel Hospital, Roxas City, Province of Capiz, Philippines



Mission Secretary Ralph L. George presides at a staff meeting of missionaries at Iloilo, Philippines



Photographs by John C. Slemph

Beautiful, newly constructed Rose Memorial Hall on campus of Central Philippine University, Iloilo

teaching and performance. Today, however, the strength of this organization has become a matter of deepest concern to those who want true democracy, as found in the Christian faith, to have sure rootage in the Philippines. The right of the individual to think for himself, to worship according to the dictates of his own conscience, to establish himself in business on the basis of true ability and worth, is in grave danger.

After the war, when thousands of students had been deprived of education for four years, the government high schools could not possibly accommodate those who desired to study. Therefore many small private schools sprang into being, supervised by the Bureau of Private Education. The better schools became a real help to the people who could not afford to send their children away from home to study. But these schools were on rather uncertain financial footing. Two years ago a series of exceptionally damaging typhoons caused such destruction of property and crops as to leave us in a very serious economic crisis. Students were not able to pay their tuition; teachers were not paid; many of these schools were on the rocks. At that time a movement within the Catholic organization began buying up these schools at prices far above the actual value of property and equipment. Thus in many places the education of the youth of our common people is passing into the hands of those who are actively antagonistic to the evangelical movement. Evidence of this is that non-Catholic teachers in those schools have been dismissed; even Catholic teachers who had at some previous time studied in evangelical colleges have been requested to resign.

OUR BAPTIST APPROACH

Against this rather dark background, you ask, what are our Filipino brethren and our missionaries doing? First of all, we believe that Christ's way of spreading the gospel is a constructive way, not one of tearing down the work of others, although we may be concerned about that work. We believe that teaching of God's Word at every possible opportunity and trying to demonstrate it by life and word and deed, is the method which our Lord will bless and which will finally be used to accomplish his purposes.

Baptist work in the Philippines may be divided into three main divisions: (1) the establishment and development of churches, (2) the promotional program administered through the Convention of Philippine Baptist Churches, and (3) Baptist institutions which serve the two other areas of our work.

Preparing individual hearts, and minds for the reception of the gospel, and preaching it carefully, consistently, and continually in numerous small localities, together constitute our main task. Today we have about one hundred and seventy Baptist churches. In order that these churches may be deeply rooted and truly indigenous, they must be administered and financed by Filipinos. To have them depend upon the Baptist Mission for support and leadership is to teach them to walk with crutches. Gradually they are learning to stand alone and to reach out to neighboring areas. Today not one of our churches receives direct financial help for its work. But many are not able (or have not learned) to give enough to support a pastor, and are therefore without real leadership.

PHILIPPINE BAPTIST CONVENTION

The essential purpose of the Convention of Philippine Baptist Churches is to serve the member churches. By programs of evangelism, stewardship, rural work, Christian education and literature, and through work with young people and with women, the convention strives to build firm foundations and to develop worthy leadership in all our churches. Money given by American Baptists is channeled through the Philippine Convention. From this money comes the larger part of the salaries of a limited number of men and women who do promotional work. Rev. Jose Yap is the executive of all our Baptist work. At present the directors of each of the main departments of the convention are missionaries. It is, however, the purpose of the convention to train Filipino leaders during the next few years who will take over these positions as the churches develop the ability to support the work. Nevertheless, in the light of increasing foreign leadership in other groups, there appears a very real need of missionaries for the next ten years at least.

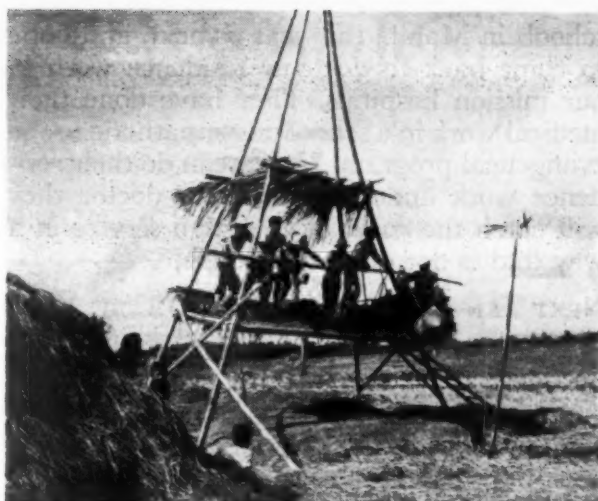
The third division of our work is the Christian institutions which have been developed

through the last fifty years. These institutions are vital to the stability of Christian leadership in the Philippines. Central Philippine College became Central Philippine University on April 8 of this year by formal recognition of the Bureau of Education of the Philippines. This university and Filamer Christian Institute in the province of Capiz are our two Mission-sponsored institutions of learning. There are three other schools established and directed by our Filipino Christians within our Baptist area. Through these schools we touch the lives of young people at their most impressionable age and seek to bring them to a deep personal faith in the Savior and to train them for strong Christian leadership. The influence of these schools, particularly that of Central Philippine University, is widely felt.

HEALING AND EVANGELISM

As long as the gospel of Christ is preached, the Savior's loving concern for those who suffer is part of our work. Iloilo Mission Hospital and Emmanuel Hospital in Capiz are the channels of our ministry of healing and bedside evangelism. Both hospitals have schools of nursing. In the school in Iloilo, which is related to the university, the girls earn the degree of Bachelor of Science in Nursing. Although the nurses' school in Iloilo can accept only thirty new girls each year, 107 girls insisted upon enrolling in the pre-nursing course at the university this past year.

Another of our institutions which ministers to students in the name of Christ is the Baptist Student Center in Iloilo, under the directorship of James and Pearl Sprigg. Recently a beautiful new building was erected with funds given by American Baptists to replace the dilapidated old building left by the war. The center is located in an area where between fifteen thousand and twenty thousand students are attending public and private schools. Through the ministry of this center many students are touched each day. Decisions for Christ are made, lives are changed, and young people are started in the pathway of Christian consecration and service. From this center students are inspired to enter our Baptist university and our nurses' training school. Two of the finest of our Student Center boys are graduating from medical



Modern machines have not as yet replaced this ancient method of threshing rice in the Philippines



A class in practical farming at Janiway, Philippines, organized recently by Missionary Burl A. Slocum



Mrs. R. L. George (left, background) leads prayer of thanks before meal in Kindergarten at Iloilo

schools in Manila this year or next, and hope to come back to do their residence work in our mission hospitals. They have done their medical work in a school unsympathetic to the evangelical program. If they can do their residence work under a missionary doctor they will catch the spirit of Christian service in a way that is not otherwise possible.

NEXT TEN YEARS—OUR BEST

What can American Baptists do to help us in this critical time? With the upsurge of Roman Catholic power and the shadow of communism just at our door, we feel that we must put the best that we have into these next ten years.

The plan of every missionary movement is to establish the church of Christ to such strength that the nationals can carry on the work alone. It is our dream and prayer that within the next ten years, or at most twenty years, we shall be able to turn over all the work to our Filipino brethren and move to more needy fields. But if that dream is to become a reality, these next years must be years of concentration, years of strengthening the stakes, of building stronger spiritual foundations. Means and methods of doing this are our deepest concern today. Plans must be developed carefully and prayerfully. Our ten-year program, called *Crusadores ni Kristo* ("Crusaders of Christ"), has this purpose. Our best efforts, your gifts, and our united prayers will be our offering to the Savior for his work.

IMMEDIATE NEEDS

In personnel for this program our very first need is at least one missionary doctor. Two would be better. At present we have none. No matter how fine our Filipino doctors are, the Christian testimony of a missionary doctor's life, his ability to give himself and his service with no thought of compensation, his influence in keeping the hospital up to the very highest standards, the impact of his life upon the lives of new young doctors just beginning their career—all these make his presence vital to the missionary program. Four missionary families are needed for provincial leadership. Within a year or two Miss Lettie Archer, director of Filamer Christian Institute, will retire. She needs an assistant now,

who can gradually take over the leadership. With the growth in influence of Central Philippine University, a director of Christian activities to minister to the more than twenty-five hundred students is a "must." To maintain the standards of the university, we are in need of a missionary who is an expert in library work. Such a missionary would be a blessing to both of our schools.

Aside from the need of missionary personnel, we need a permanent assembly or camp and funds to equip it worthily. Our youth work has suffered for lack of such a place and we have to spend each year sums out of proportions to their value to develop temporary camps which must later be removed. All of us who have come under the influence of youth camps in the homeland pray that our young people out here may have the opportunity for the spiritual impetus which such camps gave us. Our pastors' retreats and our women's conferences suffer for lack of a permanent camp.

STEWARDSHIP EMPHASIS

Stewardship emphasis seems to be our greatest need as we plan to stabilize our work in the Philippines. A well-worked-out program of stewardship requires a strong director. We believe that a Filipino with training in the United States would in the long run be more effective than a missionary. Until our people who love the Lord can earn enough to feed their families and educate their children, our Baptist work cannot stand alone. Rural programs, including handicraft industries and other means of developing self-support, are essential. Other programs for strengthening our churches are lay-leadership programs reaching out into the country churches, the development of Christian literature in the dialect to satisfy a need which communism is eager to fill, and Bible-study courses which may be used in the churches.

Today, when the pressure of sin and materialism and definite opposition are alarmingly strong, the Lord would not have us stand dismayed or disheartened. As to Moses of old, he says to American and Filipino Baptists now, "Speak unto the children of Israel, that they go forward." Now is the time for advance! Today is the day of opportunity in the Philippines.

Never Again Shall I Wonder

Is the foreign-mission enterprise worth while? A trip around the world assured one pastor that indeed it is—abundantly so

By AUGUST M. HINTZ

IS IT WORTH WHILE? Should we give money to foreign missions when the needs are so great at home? Although for years I have been a pastor completely loyal and faithful to the total program of the American Baptist Convention, I have often wondered about the importance of foreign missions when weighed against the importance of improving our work at home.

Never again shall I wonder! Now I know! Thanks to the First Baptist Church of Sioux Falls, S. Dak., the North Shore Baptist Church of Chicago, Ill., and the American Baptist Foreign Mission Society, I spent ten weeks last winter traveling around the world. After stops in Italy, Lebanon, Syria, Jordan, and Israel, I visited our American Baptist mission fields of Bengal-Orissa, Burma, Thailand, the Philippines, and spent a few days in Hong Kong.

SHEEP WITHOUT A SHEPHERD (*Matt. 9:36*)

The crowds of the world, far larger today than in Jesus' time, are still harassed and helpless, like sheep without a shepherd.

There is *poverty*! Millions are homeless, hungry, and dying of starvation. The population of the world is increasing (two hundred million since 1938), but we are producing no more food than we were fifteen years ago. Asia is most seriously affected. Thousands of children are born blind from malnutrition. Everywhere one sees them: beggars—barefooted, ragged, gaunt little children. Mothers stand, holding out the hands of their babies. No one cares, it seems.

There is *disease*! In the hills of Thailand alone, I am told, there are 300,000 lepers. No more than one in 150 receives help today. I shall not soon forget the sight of little children, some with lumps on their faces, others with fingers or toes already eaten off. What a helpless feeling to stand by a critically ill

young man in the jungles of Thailand, knowing that no medical help is available! How horrible to realize that in India half the children born alive die before they reach the age of ten, and that the average span of life is only twenty-seven years!

There is *illiteracy*! Everywhere people thirst for learning, yet the majority of the people in the newly independent countries can neither read nor write. Not more than one hundred Hindus in a thousand are literate.

There is *warfare*! This is a dangerous world. I felt the breath of war hot on my neck as I crossed the no-man's-land in Jerusalem between Jordan and Israel. I brushed close to the trouble in Burma, where the Government controls only about 25 per cent of the country outside of the major populated areas. Here are Communist forces, Chinese Nationalists, rebellious hill tribes, robbers, and thieves.

The people of the world are like sheep without a shepherd. They want food. They need medicine. They thirst for education. They look for help. Non-Christian religions fail to answer their needs. They want something more.

THE THIEF COMETH (*John 10:10*)

Into our world has come the force of communism like a thief, with its false promises and loud claims. Its propaganda is everywhere. The lands of the Near East and the Far East are honey-combed with determined emissaries fanatically determined to gain control of the millions of people in that part of the world.

Standing against these forces is the material might of the United States. I saw American tanks lumbering down the streets of Bangkok. In the jungles I saw Coca-Cola, women with home permanent waves, and American movies, as well as munitions. Can these "things" stop communism? Communism is a faith, dynamic and positive. The religions of the East, such as Buddhism, which prom-

ises only escape and flight from social responsibility, cannot give power to live triumphantly.

The young people of Thailand, Burma, and the entire world, being idealists, are turning away from their old superstitious religions, and thus are easy prey for the vigorous program of action proposed by communism.

FOOLS FOR CHRIST'S SAKE (*1 Cor. 4*)

As I was aware of the power of communism during my travels, I was aware, too, of another force—the only force that can save man and destroy communism: the force of Jesus Christ working through people whom Paul called “fools for Christ’s sake.”

What indescribable joy to have fellowship with our missionaries, who are giving such sacrificial and successful service! Anyone who ever wonders about the value of foreign missions need only to visit an American Baptist field to be convinced of their worth.

How challenged I was to meet the national Christian leaders and to recognize their strength, courage, and sacrifice! In Bengal-Orissa, an Indian came to C. C. Roadarmel, our mission secretary, to ask for guidance and counsel. His is the only Christian family in his village, and the nearest Christian family is in a village four miles away. The people of his village threatened to burn his house and destroy his crops if he did not return to Hinduism. It costs dearly for a Hindu to become a Christian.

In Bangkok, it was a thrill to attend the Chinese Baptist Church, which the Chinese people claim was founded 123 years ago. It is the oldest Protestant church among the Chinese, the first to have been established in the Orient. I was greatly impressed by the quality of leadership given by the board of deacons, who really “deac.” The pastor is spared of administrative and financial detail, so that he may devote his time to preaching and evangelizing.

What a visit we had in the Karen Baptist Church at Maesariang, back in the hill country of northern Thailand! Years ago, the gospel was carried across these hills from Burma. This gospel cannot be contained, and the work goes on with little American Baptist aid, and at quite a pace. The Sunday we were

there, the first service came at sun-up, the women’s meeting was at 10:00 A.M., after which was another service at noon, a young people’s meeting in the afternoon, and another service in a home in the evening. At each of these services, the attendance was larger than the total membership.

In Hong Kong, eight Baptist churches are thriving and carrying on additional work in eight Baptist chapels. Two of these churches have over 1,500 members.

In the Philippines, I found missionaries producing great results, and nationals carrying on in an equally dynamic way. I was told of baptismal services out in village churches that were amazing: sixty-one in one church, fifty-three in another, forty-six in another.

IT SHALL PROSPER (*Isa. 55:11*)

Our missionaries and national Christians are making an unbelievable difference wherever they are. I have always believed that no force of evil could successfully resist the force of Jesus Christ. Now I know this is true.

In Balasore, at the home of the John Gilsons, I visited one evening with church leaders. We talked about India, its problems and future, and what Christianity has done for India. These leaders insisted that, if it were not for the Christians and leaders trained in Christian schools, now active in that government, India would have “gone” Communist before now.

It was my privilege to go with some of our missionaries on a preaching mission to the village of Silda, India. People crowded around, curious about us and interested in the gospel. This experience helped me to see at firsthand what a difference Christianity makes in a land such as India. Where the gospel has been preached, people are more literate, less superstitious, cleaner, and more concerned about their fellow man.

I learned at firsthand, too, that, as God promised centuries ago, the Word preached never returns void. Saw May Tah was our host in Maesariang, Thailand. We slept on the bamboo floor of his home and were disturbed by the noises of dogs, cats, elephants, and pigs, but the house was clean and these Baptist people were devoted to Christ and his cause. Their home was open to all in need. When

one of the Christian women of the community was widowed, left alone with two small children, Saw May Tah built a little house for her on his own land. In his home, visitors are always welcome. Part of each evening is set aside for devotions, when other Christians come in to share in singing hymns and to talk of Christ and pray. We participated, when we were there, through an interpreter. It was our understanding that such devotional periods are held each evening.

This work in Maesariang, Thailand, was started by the Karen Christians from Burma, who years ago came into this area under the auspices of their own Home Mission Society. Much of the spread of the gospel in the hills of Thailand has taken place because of Saw May Tah's father, Thra Say Cho. This man, who is now seventy-seven years old, became a Christian at the age of seven, when eight Karen Christians from Bassein, Burma, came to Thailand on an evangelistic tour.

THIS DAY (*Deut. 11*)

I was much pleased and encouraged to note that our missionaries are trying to adjust to the kind of day in which we are living. They are cooperating with the Foreign Mission Societies at home to discover how best to spread the gospel under the difficult conditions of the present day. They understand that they are to work themselves out of jobs by preparing local leadership to take over the work on the field. In Burma, progress is being made in the development of an All-Burma Baptist Convention to be operated by the Baptists of Burma, not by the missionaries.

Special efforts are being made to reach young people. Student-center work is being enlarged with the aim of reaching students and young people for Christ.

Audio-visual aids being used extensively and new areas for their use are under way. Further development of Christian family life is being emphasized. More advantageous use of church buildings is being undertaken. Up-to-date, adequate literature promises a stronger appeal. Everywhere I found that adjustments are being made to present the gospel more effectively in our day. Missionaries and nationals alike are aware of the new opportunities for advance.

HELP US (*Acts 16:9*)

How great are the needs of today! Are we providing too little, or too late? Certainly we are providing too little. Medical assistance on the Bengal-Orissa field is urgently needed. What more youth workers could accomplish in Burma is beyond imagination. Help in the youth field, enlargement of the work of Central Philippine University, and added medical assistance would work wonders in the Philippines. In Hong Kong, the Swatow-dialect-speaking Chinese Baptists are pleading for us to maintain some contact with them.

How long Thailand will be open to Christ, no one knows, but it is certainly wide open today. Missionaries are welcomed by all. The Presbyterians, who have been working there for over one hundred years, have asked us to come over and help them. In Thailand, there are over three million Swatow-speaking Chinese and several hundred thousand Karens. Groups are entering this country to present the claims of Christ, but not to these two groups of people. This is our responsibility. We ought to send several missionary families into that field immediately. Unless we launch at once an adequate and effective program, backed by sufficient personnel, we ought to step aside and ask another church to do the job God wants us to do.

OUR GREATEST NEED

We American Baptists need to adopt the spirit of our missionaries. We, too, need to follow in the footsteps of Adoniram Judson. During devotions one morning while I was in Rangoon, Mrs. F. G. Dickason quoted Judson: "Life is short. Happiness consists not in outer circumstances. Millions of Burmans are perishing. I am the only one who can communicate to them the way of salvation. How great my obligations to spend and be spent for Christ! What a privilege to be allowed to serve him in such interesting circumstances and to suffer for him!" This attitude kept Judson on the job. It keeps our missionaries on the job today.

Never have we had a greater opportunity! As a pastor who has seen, my prayer today is that we Baptists at home may remember these sheep without a shepherd, and adopt Judson's spirit as our own.

New Days in Old India

Vast changes (social, economic, political, cultural) now taking place in this ancient land, may bring in a new day for Christian missions

By MARLIN and MELVA FARNUM

THE WELL-KNOWN INDIAN PARABLE of the blind men and the elephant comes vividly to mind when we attempt to report on our recent two months' visit in India. Each of seven blind men fingered a different portion of the elephant's anatomy, and therefore each made an entirely different assumption of the animal's appearance.

Almost any statement about India could be substantiated somewhere in that land of violent extremes. Wide varieties of climate, of terrain, of economic condition, of population, of culture, of political ideology, and of religion, present travelers with a bewildering kaleidoscope of impressions. Yet our impression of India as a whole is one of hope—hope founded on the vitality of the sovereign, independent republic, so recently established in this land of antiquity.

PROBLEM OF DROUGHT

Our stay in the vast subcontinent of India was confined, with the exception of a brief passage through Calcutta and a few days in Delhi, to the area in South India where our American Baptist Mission has been established for a hundred years. We traveled by train and by car through the states of Madras and Hyderabad.

After thirty-six hours on the Calcutta-Madras express train, we stepped out upon the Nellore station platform, which was shining with rain in the dim electric lights. Heavy downpours had brought blessed relief to drought-parched areas of Madras state. For five successive years South India had suffered from the failure of the monsoon rains. The scantiness of rainfall over this period had produced an acute water shortage and famine conditions over most of the land.

In May, 1952, the great city of Madras, third largest in India, was in such perilous need of drinking water that wherever land was available families dug wells to eke out

the dwindling water in the reservoirs. Then came an unprecedented deluge, when eighteen inches of rain fell in one week. Additional autumn rains had filled to overflowing the rivers, wells, and reservoirs; the countryside was green, and farmers were planting new crops in the watered soil.

Unfortunately, the rains did not extend to the arid upland stretches of Hyderabad and the inland section of Madras state. There the monsoon rains were light. So, great herds of cattle and goats clogged the roads as harassed owners drove their livestock in search of sustenance. Caravans of people, with their few belongings on two-wheeled bullock carts, camped along the roadsides.

SUMMER OR WINTER?

We had come to South India in the cool season. For us, acclimated to the rigorous winters of northeastern United States, the weather seemed like summer, and we were grateful for the electric fan in our train compartment. However, we soon realized that Indian people were actually cold, and to our surprise we saw children wearing sweaters, men with woolen scarves over their heads and wound around their throats, and women huddled in their wide homespun cotton shawls. At night the temperature sometimes fell to 60 degrees, but by mid-day the thermometer had climbed to 85 degrees or over. So we folk of light pigmentation needed protection if we were exposed to the sun for more than a few minutes.

The countryside which borders the sea is flat, level land, much of it used for wet cultivation. In the river deltas, whose rich, black cotton soil is watered by canals, the farmers grow abundant crops of rice, sugar cane, coconut palms, and vegetables; but a short distance inland we saw dry farming districts where many different grains, cotton, castor beans, chili, and tobacco flourish in propor-

tion to the amount of water which can be sluiced through the fields after being laboriously drawn out of deep wells by an ox-drawn pulley arrangement. Acre after acre, mile after mile of brown arid land covered with thorn bushes and cacti, revealed to us the tremendous need of life-giving water to help India solve her problem of supplying food for hungry millions of people.

In the *Madras Mail*, we read the following sentences in an editorial: "Waste land in Madras state exceeds 68,000,000 acres, equal to 20 per cent of the cultivated area. The Agricultural Department's administration report for 1951-52 says 29,735 acres, two-fifths of the 73,510 acres in three districts, surveyed by a special staff, were found fit for immediate cultivation. They included 16,000 acres which were described as cultivatable land with facilities for irrigation, and the owners or occupiers thereof willing to reclaim it. Why was such land left waste?"

Again in the *Madras Mail*, this statement was made: "In India for every 100 acres of land sown, there are 50 acres lying uncultivated."

FIVE-YEAR PLAN

India has faced problems of almost insuperable proportions in its brief existence as an independent nation, and the Indian Government has to its credit remarkable achievements. Its chief emphasis has been upon the Five-Year Plan, under which India is to become self-sufficient in food production. Despite criticisms like those voiced in the *Madras Mail*, an agrarian revolution has been initiated and is in process of implementation.

The Five-Year Plan includes a large number of irrigation and hydro-electric schemes, some of great magnitude. Two large dams will irrigate hundreds of thousands of acres in Madras and Hyderabad states. The completion of huge fertilizer plants will provide material to enrich impoverished soil. Could the people be induced to use cow dung for fertilizer instead of for fuel, further gain in crop yield could be secured.

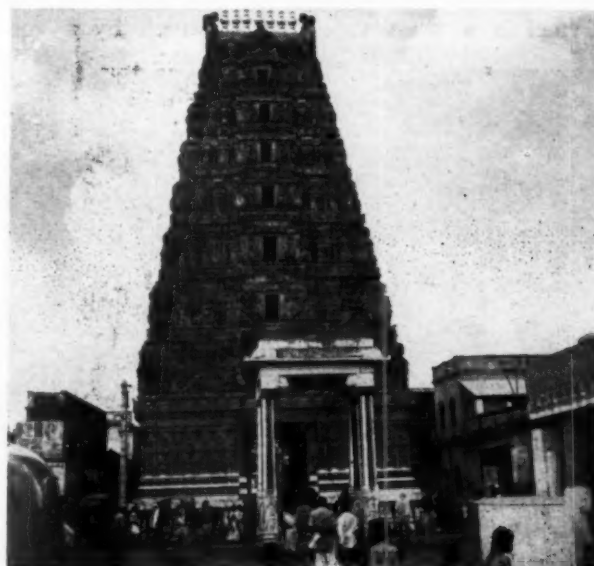
In India, with its area of 1,139,000 square miles, there are only 255,000 miles of roads, of which only 36 per cent are surfaced. The Five-Year Plan includes extension and improvement of existing roads, essential to both



In isolated village a mother holds infant whom Dr. N. R. Eaton (left, background) had treated



Missionaries take time out for tea during their annual conference at Ramapatnam, in South India

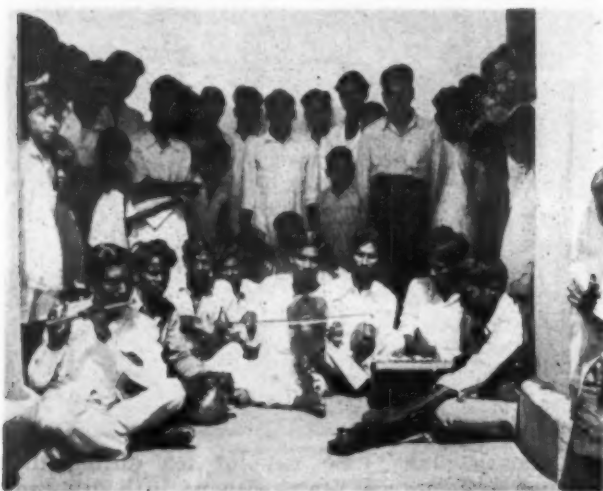


Photographs by Marlin D. Farnum

Elaborately carved gate to Hindu Temple, Nellore



Pastor Benjamin escorts Mrs. Farnum and Nurse Sadies Robbins through village built by church members



Among instruments of orchestra at Bapatla Training School is a brass vase that is struck by a coin



This large group of Baptists were on hand to greet Dr. and Mrs. Farnum as train stopped at Nandyal

the rural and the industrial development of the country.

The Government is earnestly trying to achieve its purposes by democratic processes, which are always slow and subject to human frailties. Given time and freedom to work, India will continue its progress toward its goals of reclamation of waste land and more equitable distribution of land ownership; in the provision of schools and the training of teachers; in vocational and technical training; in public health education and practice; in means of communication and transportation; in housing projects and in industrialization vitally necessary to raise the standard of living of its 360 million people. Throughout the towns and villages we were impressed by the great number of new school buildings, new government hospitals and dispensaries, new institutions for research in agriculture and animal husbandry. New industries are developing and in large centers scientific research is increasing. Cooperative associations abound; in every village through which we passed we saw advertisements of cooperative enterprises.

POLITICAL SITUATION

One question to which the visitor to South India seeks an answer concerns the political situation. As we traveled from Calcutta to Nellore, we felt immediately the tension caused by the demand for a separate Andhra state on a linguistic basis. We Baptists are especially interested, because churches founded by our mission work here are all Telugu-speaking, and the Christians are emotionally involved in the proposition to establish Telugu-speaking people in a separate state.

Pressure to force the Indian Government to establish Andhra state was increased to its highest pitch by the death from fasting of one of the leaders in the movement. Our train was delayed nearly two hours by mobs of young men and boys who swarmed over it, chalking slogans on the coaches, and shouting their political demands. Rioting and strikes spread sporadically throughout the Telugu country, with bloodshed, looting, and property destruction in several widely separated areas. Many schools were closed; telegraph, postal service, and rail travel were disrupted, until the an-

nouncement by the Government that Andhra state would be established, brought an end to the rioting.

Reports were widespread that Communist agitators had led the mobs or rioters in an attempt to embarrass the Congress Government. In the general election held last year, the Communist Party made striking gains in Madras and Hyderabad states, as well as in Travancore. The reasons for the Communist strength seem to be varied. It is true that there has been corruption and inefficiency in the Congress Government, and that many people voted against the dominant Congress Party as a protest. A large number of splinter groups, therefore, weakened the strength of the party, of which Mr. Nehru is the leader.

COMMUNIST ADVANCES

The Communist Party, a fanatically devoted organization, worked enthusiastically to win votes by specious promises and by intimidation. In Hyderabad we heard well-documented cases of violence to induce villagers to vote the Communist ticket. The village people were also influenced by promises of land ownership if they voted for the Communist candidates, and great numbers of simple villagers, many Christians among them, built up the Communist vote without knowing any more about communism than that it promised them land. To the poor, landless laborers of South India, such promises were compelling inducements. In one community we heard that since the elections, Communists had even sought police protection against irate villagers who demanded fulfillment of the promised land grants.

However, the Communist Party still has a strong hold in the villages. We saw the hammer-and-sickle emblem drawn on many a mud-walled house in villages where we plodded through the dust to visit groups of Christian believers. In a number of little stalls selling cheap books, newspapers, and pictures we saw photographs of Gandhi, Nehru, and other Indian leaders beside those of Stalin and Mao Tse-tung.

Another group attracted to the Communist Party is the student population. In college and university towns the hammer-and-sickle emblem is drawn on rock walls, on banners and placards, on house walls and store fronts.



Interested caste people (standing in rear) listen to sermon at meeting of Markapur Field Association



Pastor and teacher proudly stand beside Preface to the Constitution of the new Republic of India



Rev. and Mrs. L. E. Rowland still depend on bullock cart to reach many villages on Suriapet field

Some of the students are idealists, others are malcontents, but they are a danger to the development of a free, democratic India.

DESIRE FOR FREEDOM

Yet the great mass of Indian people want passionately to be free. They are justifiably proud of India's ancient cultural heritage and of its achievements in the present. They welcome the help which is being brought to them by the United Nations organizations and by experts from many countries, so long as that aid is disinterested and detached from political considerations. The work of technical assistance commissions, of the World Health Organization in combatting malaria and tuberculosis, and the aid from the United States under the Point Four program are examples of the help which create gratitude in Indian hearts.

There is, however, an occasional printed criticism of Christian work, and opposition to the Christian gospel is still strong. The Constitution of the Republic of India guarantees religious freedom. Due largely to the teaching and example of Gandhi, whose garland-decked statue we saw in nearly every town we visited, the former outcaste groups were granted a new legal status. For the *harijans*, as the former depressed classes are now called, Hindu temples are open, new educational opportunities (including free tuition and hostels) are offered by government, and the old social restrictions are, in theory at least, gradually breaking down. Nevertheless, communalism, or class division, is still a mighty obstacle to a free, democratic society.

CHANGE IN RELIGIOUS ATTITUDES

Yet here and there we saw evidence of changed attitudes. South India has been a traditional stronghold of the Hindu faith; its great temples and festivals attract millions of worshipers; but many educated Indian people are becoming atheists, or so apathetic to Hindu beliefs that they are open to other teachings. Among Moslems also there is a significant change in attitude. The response to newspaper evangelism is startling. At one of our mission schools we heard a Hindu student and a Moslem student voluntarily ask the privilege of speaking in the assembly where we were guests. Each paid a moving

tribute to the school, its character and its influence, and expressed gratitude for the privilege of attending such an institution.

At three different church gatherings caste Hindus spoke in praise of the Christian group and of its contribution to the community. Two of them made gifts of money to the church. In one large meeting for laying the cornerstone of a new church building, a high-caste Hindu presided, at the request of the Christians, and two Moslem town officials sat with him upon the platform.

In one church after another we met persons from different Hindu caste backgrounds who were experiencing the new birth in Jesus Christ.

CHRISTIAN MINORITY LIKE LEAVEN

We came away from India deeply confident of the leavening influence being exerted on its people by the Christian minority. Several illustrations could be cited to give basis for our confidence, but let the compounder at the Victoria Memorial Hospital in Hanumakonda be representative.

Sometime ago, a seriously ill woman, a non-Christian, was brought to the hospital. Examination revealed the necessity for blood transfusion. Her relatives were so informed and requested that one of them provide blood. However, not one of them, not even the closest, could be prevailed upon to meet her desperate need.

When this situation became known, the Christian compounder, though an absolute stranger, gave three transfusions and, according to the doctors, saved her life. The relatives were astounded, as was the woman when she recovered sufficiently to hear the story. Why had this total stranger done such a thing? He was under no obligation to the sick one. Then the compounder explained that he had followed his Savior's teaching and example, and that as a Christian he was obligated to any person in need. As a result of his gracious act performed in the name of Jesus Christ, many people are earnestly studying the meaning of Christ's gospel.

Just so, we believe, will the Christian witness be given throughout India until the whole is leavened. The changes now taking place in this ancient land may bring in a new day for Christian missions.

Labor Sunday Message, 1953

Issued by the National Council of the Churches of Christ in the United States of America. Requested to be read in the churches

THE HEALTH of any society depends upon the well-being of the members of all of its groups. Every segment of society is important. Efficient and honest work is necessary for our economy. But our common responsibility does not end there. In a highly industrialized society, it is not a luxury but a Christian and practical necessity to help the sick and the crippled, assist the needy aged, and care for the young. . . .

We believe that Christianity provides sound and sure principles as guides to action; it gives a sense of direction and creates a will to work together. The American people have common basic aims. As productive efficiency increases, there are more goods and services to share and costs of production are lowered. As workers' purchasing power expands, management finds larger markets. And we all, as consumers, benefit by this co-operation.

Furthermore, if equitable solutions to the common problems of employers and their employees are mutually sought in good faith they can be found. Thousands of labor contracts are negotiated by union and management representatives each year without bitterness or strikes, and with regard to the public interest. Unfortunately these settlements are rarely featured in the newspapers, while strikes are headlined. . . .

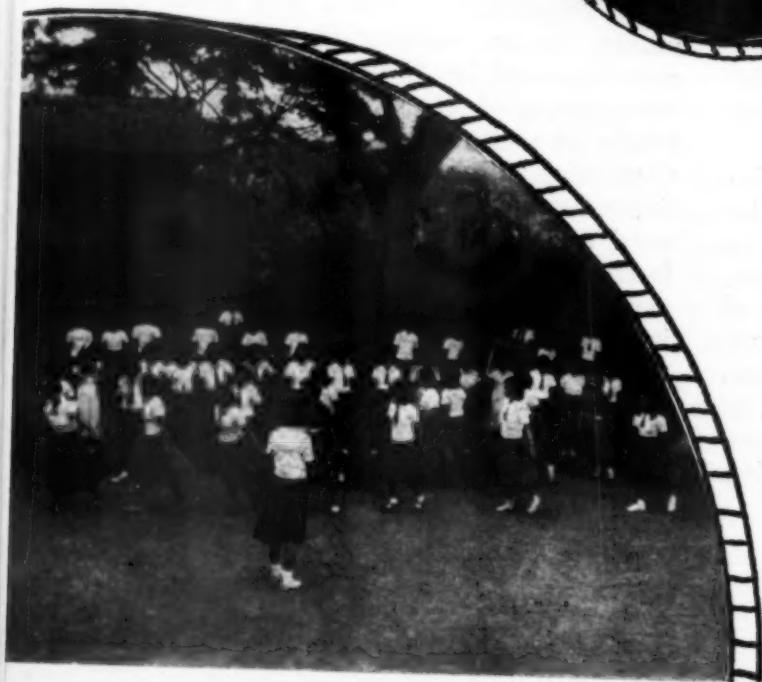
Since the first Labor Sunday Message was issued nearly forty years ago, the economic status of workers has been raised, productivity increased, hours shortened, real wages increased, working conditions improved, the economic well-being of the nation lifted, and the democratic way of life strengthened. . . .

On this Labor Day it is fitting that the National Council of Churches recognize the many Christian laymen who have worked to achieve these benefits for themselves and their fellow men. We join in mourning the loss of William Green and Philip Murray, outstanding Christian laymen in organized labor. Leadership in the labor movement should be increasingly appreciated by the people of our churches as an important Christian vocation.

We are grateful to God for the generally high level of well-being in the United States which has developed under conditions of freedom. But these favorable circumstances call for more than gratitude in word or feeling. They summon Christians to a deep sense of humility and an earnest commitment to share with people as worthy as ourselves who are less fortunate. We know that some millions of the people even in this country are living below standards which we accept as important to the "good life"; but grim hunger is faced by nearly three out of four of the world's population. Our present position in the world places upon us the responsibility to help less fortunate people to help themselves. We must give with an understanding heart; the extent of our help can be measured only by a sensitive Christian conscience.

Today powerful and insidious forces threaten freedom. Enlightened men and women of labor were among the first to see the evil and danger of both fascism and Soviet communism and have long and effectively opposed them. Through the leadership which the American labor movement, together with that of many other important segments of our society, has given to the cause of world freedom, all our freedoms have been made more secure.

In working for civil rights, increased production, job opportunities, adequate wages, social responsibility, and a free world community we are working for each other, for ourselves, and for God, who seeks to realize his purpose of justice and freedom in the affairs of men. Toward the achievement of these aims, all groups in our nation are interdependent, and we are bound together, in the need and purpose to promote our common freedoms. Freedom to worship and to speak according to the dictates of one's conscience is inseparable from freedom of the mind and freedom to work under conditions which the worker has had a part in determining. A threat to one freedom is a threat to all freedoms.



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The Riches of the Philippines

in its Christian hospitals,
schools and churches. They are all working
to make the Philippines a Christian
democracy, guided by God and the
teachings of His Son, Jesus Christ.

Give to the

WORLD FELLOWSHIP OFFERING

October 4, 1953

COUNCIL ON MISSIONARY COOPERATION

AMERICAN BAPTIST CONVENTION

152 Madison Avenue, New York 16, N. Y.

Assets for Kingdom Advance

Lest we become complacent over recent successes, let us now give ourselves wholeheartedly to the church-extension campaign

By PAUL H. CONRAD

AS AMERICAN BAPTISTS gathered at Denver this year, there was a wholesome and joyous exultation among the delegates over the amazing victories achieved by their churches in the "sector project," the new plan of the every-member canvass. It was thrilling to hear of the substantial increases in pledges to the support of the work of the churches and their missionary world outreach, as well as the attendant increase in the spiritual zeal of the members. We are indeed justified in our gratitude for the excellent leadership which has brought our churches to this unprecedented high level of stewardship productivity.

In every great victory, however, there lurks a danger of complacency. We are in that danger zone right now. Is this to be simply a one-time effort that may not flourish again, or at least not until new crises develop in our missionary enterprise? Or do we expect to make the annual canvass a source of enlarging response to the ever-expanding requirements of our churches and the world needs for which they have accepted Christian missionary responsibility? If the latter—and we may be thankful that our far-seeing leaders sense the imperative necessity of this choice—then we must devote the in-between months of the year to the neglected areas of our total stewardship.

ANTIDOTE FOR COMPLACENCY

Evidently, our convention has provided the antidote for complacency by its adoption of the \$8,350,000 church-extension campaign, whereby we accept the challenge of the vast unchurched areas of our land and expect to provide life, buildings, and working equipment for several hundred potential churches. Here is doubtless the program we need most right now, because it combines all the emphases and objectives which have laid such pressures of conviction on our hearts recently.

For example, it will bring to the American Baptist Convention certainty of a future. At a time when opposing forces have cut unmistakable inroads into our ministry in the great traditional Baptist witness, the effective establishment of new churches with real hope and spiritual vision will test the power of our devotion to the things which matter most in the service of our Lord.

This timely campaign will also give fresh values to the already well-established advantages of the sector project. It will help us to keep alive the new faith we have discovered in our amazing ability to rise to new heights of giving when the goal is sufficiently challenging and inspired of God.

It not only challenges us to a larger stewardship, but is furthermore a practical way in which to enlarge the scope of our nationwide revival this year and next. The true objective of any revival, whether single-church or nation-wide, is to win souls to an acceptance of salvation through Jesus Christ and to rekindle the smoldering embers of an erstwhile Christian zeal.

MORE BEYOND

For every Christian and every true church of Christ there is today much more beyond the present levels of attainment. We have made impressive gains, but there are still great hosts of members to be restored to an active status of participation. There are uncountable numbers who need to be persuaded that their present standards of giving fall far short of the reasonable expectations of an honest co-laborer with God.

Where shall we look for the answer that will turn stagnation into life and staggering waste into wholesome gains for the individual, the church, and the kingdom of God? Following are four suggestions.

1. Make certain that every person in the church understands that, in addition to

money, there are many other contributions that one can make to the kingdom of God. God has provided us with the mental, moral, and spiritual powers to acquire, save, spend, or give material possessions. The use of these powers is also our inescapable stewardship. What we do with them determines to a large extent our sense of well being.

Jesus gave us a lesson in this matter of getting a right sense of values when he said: "You tithe mint and anise and cummin . . . These ye ought to have done . . ."—and right there many people stop, saying: "See? Jesus recommends tithing!" They neglect to finish the sentence, which says: "These ye ought to have done, and not to have left the other undone"—that is, "the weightier matters of the law, such as judgment, mercy and faith."

If the Master were to appear before us in person right now, he would doubtless teach this same lesson, namely, that while it is very important to get people to give proportionately as they have received, there are more important matters that we should administer fairly. These include our appraisals of each other, attitudes toward our neighbors of all races and creeds, the way we put our religion into practice. Oftentimes religious leaders say that money is the easiest thing to give for religious purposes. This is never meant to minimize the basic necessity of honest stewardship of material possessions. It is meant, rather, to awaken us to the fact that inconsistent worldliness among professing Christians cannot be glossed over.

GIVING TOTAL SELF

2. Make certain that every person in the church discovers the increasing joy that inheres in a consistently consecrated giving of the total self. Give fresh emphasis to the fact that it is Jesus' desire that all should have the joy that he knew. His was the joy of doing something for children and youth, visiting the sick and fatherless and widowed, talking with others concerning the availability of salvation and eternal life.

More and more individual Christians have left such ministries to the pastor, thus losing the real joys of Christian living. These are tasks for laymen, who must be challenged to restore the joy of their salvation. The stewardship of individual talents exempts no one.

3. Stop the leaks! A short time ago there was such a critical water shortage in New York city that it was an offense punishable by fine for a tenant or owner to allow leaky taps to remain so. Some of the leaks in the flow of Christian service through the churches are an offense which can be punished only by a goaded conscience.

We need to apply the goads to those who are guilty of permitting the following drains on productive Christian enterprise in our home churches: (1) those who do nothing themselves, at the same time criticize those who are carrying the burden of responsibility; (2) those making a pledge and then paying tardily, spasmodically, or not at all; (3) officers who divert funds from the objects for which they were contributed, such as using contributions to missions for current bills; using the weekly "loose offering" entirely for local expense, with no thought of the valid claim of missions on the support of all who give to the Lord's work; (4) loss of real potential leaders to second-best causes through failure to challenge them persuasively to accept a needy post of service in the church.

EVANGELISM AND STEWARDSHIP

4. Create a closer tie between evangelism and stewardship. These should be regarded as inseparable twins. In one of our great conventions a few years ago, the launching of the Stewardship Advance followed the climax of the Crusade of Christ through Evangelism. The two crusades shared a large space in the exhibit hall. Across the top of the double booth was the legend: "EVANGELISM—BIRTH : STEWARDSHIP—GROWTH."

To hundreds of delegates, that arresting sign gave a new concept of the close relationship of the two. Apparently, our only concern has been, in many instances, to get folks "born again" and then to let them find their own means of learning to walk and exercise in the new life. We must stop abandoning the babes in Christ just inside the threshold of the church!

Put these two together in an inseparable relationship in the life of the church and we shall have, as has recently been said, folks giving, "not off the tops of their purses, but from the bottom of their hearts!"



Missions from My Pulpit

No. 6 in a Series

To insure sufficient funds for the local needs of your church, keep alive the missionary imperative

By HILLYER H. STRATON

FROM THE BEGINNING, Christianity has declared to the world that *a religion not worth sharing is not worth believing*. From the earliest Gospel command, "Go ye into all the world and make disciples of all nations," vigorous Christianity has had the world view and has proceeded on the glorious assumption that nothing short of complete victory for Christ—his way, his ideals, and his person—must be expected.

This universalism, a world redeemed through the grace of God, was inherent in the Jewish faith, which was the mother of Christianity. By the time of Jesus, however, it had become narrow and legalistic and snarled in a mass of minute regulations that no one could keep. I once heard Julius Morganstern, the great Jewish scholar, say that the rise of Christianity was utterly necessary in order to spread around the world a universalism that lay at the heart of the great prophetic tradition; for Judaism of the first century had forgotten its high heritage.

Every minister has a "barrel" of sermons, which he usually saves, more to see how he has grown than for the purpose of preaching them again. In my own file I classify my sermons under headings such as "The Church," "Jesus," "Old Testament," and "Psalms." After twenty-six years of constant preaching, some of the files are quite bulky, but the file headed "Missions" is slim. In fact, there are only five sermons! This is not a confession of lack of missionary preaching, but rather the opposite; for I consciously try to make every sermon a missionary sermon. By adopting such

a procedure, some members of my church, who might stay home if a missionary sermon were announced, are constantly exposed to the challenge of winning the world for Christ.

Not only in sermons, but also in prayers, I try to keep before our people the call and the challenge of a world that needs Christ and his message more than it needs anything else. Recently I have been praying by name for our missionaries. Mrs. A. Frank Ufford, who spent forty years as a missionary in China, came to me one day and said, "Pastor, there is nothing that gives us missionaries more of a sense of support than to know they are prayed for regularly by name. *I know.*" It was a helpful suggestion, and I have endeavored to follow it, because it brings forcefully before the congregation the fact that real people are out on the mission fields.

During my ministry I have tried to personalize the missionary imperative as much as is humanly possible. This can be done without the designation of funds for special mission projects, which often creates terrific book-keeping problems at mission headquarters. There are important values in knowing that a certain missionary family is our particular responsibility. For example, when I was minister of the First Baptist Church, Muncie, Ind., Rev. and Mrs. L. A. Dudrow were assigned to us by the Foreign Mission Society. I wrote them and our people wrote them constantly. We sent special boxes to them. We sent them Christmas gifts. In time our members began to realize that they themselves had a personal stake on a mission field.

While I was pastor of the First Baptist Church in Detroit, Dr. and Mrs. F. G. Dickason were the long-time missionary representatives of that great church. The people there felt almost as close to them as to members of their own families. When anything was said about missions, they envisioned the Dickasons and what they were doing specifically to witness for Christ in Burma.

Shortly after I came to the First Baptist Church of Malden, the church voted to adopt Dr. and Mrs. Frank Curry, of the Manipur Christian Hospital, Kangpoki, Manipur, India, as our own foreign-mission representatives. Both were happy choices, for Dr. and Mrs. Curry were members of my church in Detroit when Dr. Curry was an intern at the Ford Hospital, preparing for his missionary service as a surgeon. I shall never forget one Christmas when they gave \$25 to the Sunday of Sacrifice offering and literally did not have enough food for their own needs. When we heard of it as a church, we soon saw that this lack was remedied!

Dorothy Bucklin, of the Woman's Baptist Home Mission Society, for many years was a member of the First Baptist Church of Malden. So the people knew her and loved her. It was, therefore, a simple and natural step to adopt her as our home missionary. Our church calendar carries the names of the Currys and Miss Bucklin, along with other members of our staff.

As I have said, we do not designate a certain portion of our missionary gifts for the support of either the Currys or Dorothy Bucklin. We simply feel that they are our special representatives, and this feeling has done much to personalize the missionary appeal among our people.

It is a firm conviction of this pastor, which has been proved valid again and again in actual situations, that the way to insure sufficient income for the local needs of a church is to keep alive the call and command of Christ to go into all the world and preach the gospel to every creature. Sometimes it is difficult to get hard-headed business men to see this.

The church here had been through a period of doldrums. When approached about accepting this historic pastorate, I said that I would not come unless the church would

make every effort to treble its missionary giving. To many of the people this must have seemed impossible, but the very challenge meant that it was not long until they had actually done so. Then came the World Mission Crusade, when the church adopted a goal of \$30,000 for this enterprise. Some of the members thought that we had gone completely daffy, and yet others said, "It is a long time since we have done something big for others. We can do it with God's help." We actually raised over this amount!

The two special offerings to the American Baptist Convention, for foreign missions in the fall and home missions in the spring, are a final proof to us that training people to give unselfishly for spreading the gospel into all the world, means that more money will be raised for local needs. The tradition in this church has been to have special Christmas and Easter offerings, which help balance our current budget. On the surface, it seems that to put in two more offerings, making a total of four during the year, would affect adversely both the Christmas and the Easter offerings, which are needed for our purposes. But, strangely enough, in God's economy exactly the opposite has been true, and each year since we began the special offerings we have had more money at Christmas and at Easter, rather than less.

Our missionaries have never hesitated to pay any price necessary to proclaim the saving gospel of our Lord Jesus Christ. Some time ago, during one of the periodic times of trouble in China, Gen. Smedley Butler advised a missionary to go into the city for protection. This man of God replied: "I am out here spreading the gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach the gospel, then I am going home."

Now, this has never meant that missionaries have a celestial marine corps at their disposal, as our eleven martyrs of Hopevale well knew. For God "spared not his own Son, but delivered him up for us all." But it does mean that God cares for his servants—our missionaries—and it behooves us to care for them, too, as we pray for them, preach for them, that the glorious gospel of the Son of God might be proclaimed to the uttermost parts of the earth.

Among the Current Books

MOMENTS OF DEVOTION. By Grace Noll Crowell. Abingdon-Cokesbury Press. \$1.50.

HERE is a little book of twenty-six chapters arranged for devotional reading. The book is interspersed with the devotional poems of Mrs. Crowell. The prayers at the end of each meditation are particularly good.

THE RESURRECTION AND THE LIFE. By Leslie D. Weatherhead. Abingdon-Cokesbury Press. \$1.00.

FIVE ESSAYS on the resurrection, immortality, and the living Christ are presented in this volume by the minister of City Temple, London. The Easter theme is certainly a glad one, and the author approaches it intelligently and reverently. The first chapter, "Christ Is Risen," deals with the mystery of the resurrection, implying that the mind of Christ may have had tremendous power over his body. The second chapter, "Christ Is Alive Today," speaks winsomely of the influence of Jesus. The chapter on "Christ Offers Life Now" discusses the life of the spirit in terms of progress from darkness to light, from prison to freedom, and from death to life. The last two chapters are entitled "Christ Offers Life Hereafter" and "Christ Is Relevant to Life Today." Each chapter is headed by a prayer or two in the Easter mood.

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS. By Stanley I. Stuber. Association Press. \$2.50.

BOTH simple and erudite is this excellent guide for Protestants on the beliefs and practices of Roman Catholicism. The book makes its appeal to the intellect rather than to the emotions. It is factual not fanciful, provocative not prejudiced. The first four parts of the study are devoted to an examination of the historical background, the function, the beliefs,

and practices of the Roman Catholic Church. Protestant convictions on the same subjects are set forth, similarities in beliefs noted, differences examined, and reasons advanced why certain Catholic doctrines are repudiated by Protestants. Part five considers the areas of conflict that are responsible for major differences between Catholics and Protestants. Both religious groups should benefit by a faithful study of this volume. As a result of research among authentic Roman Catholic documents, and consultation with Catholic scholars, Dr. Stuber presents the Catholic viewpoint fairly and accurately. With equal dexterity he defines the Protestant position.

STORIES TO GROW BY. Selected by J. Edward Lantz. Association Press. \$2.95.

DESIGNED "to give young people and parents—and all readers and tellers of stories—the most helpful and inspiring short stories published in magazines from 1950 to 1952 inclusive," this book contains thirteen stories that were selected for their moral and spiritual implication and their entertaining value. The book offers fascinating and profitable reading in real life situations.

GOALS OF ECONOMIC LIFE. Edited by A. Dudley Ward. Harper & Brothers. \$4.00.

THIS is the first in a series of six volumes on "Ethics and Economics of Society." The series, when completed, will represent two years of study undertaken by the department of the church and economic life of the National Council of the Churches of Christ in America, a study made possible by a special grant from the Rockefeller Foundation. Fifteen distinguished Americans from varied backgrounds combine their thinking to complete this first volume. While each chapter is the work of an individual, two group sessions were

held for discussion of various chapter outlines. Theologians, philosophers, economists, anthropologists, students of law and government, psychologists, and zoologists view the goals of economic life from their several vantage points. The first comprehensive study of ethics in relation to modern economic life ever undertaken by Protestantism, this volume merits careful reading by serious students of human affairs.

DESIGN FOR CHRISTIAN LIVING. Edited by Donald C. Kerr. Westminster Press. \$2.50.

THE SON of Hugh T. Kerr presents thirty-two of his father's sermons, arranged under six headings, emphasizing the Christian year, the world, faith, life, service, and church. Dr. Hugh Kerr was pastor for thirty-three years of the Shadyside Presbyterian Church, Pittsburgh. Many of the sermons in this volume were prepared for a Sunday morning radio ministry which he conducted during this pastorate. He died in 1950, but his sermons are timeless, as they deal with eternal realities.

THE BOOK OF LIFE (8 Vols.). Arranged and Edited by Newton Marshall Hall and Irving Francis Wood. John Rudin & Co., Inc. Blue Cathedral Binding, \$52.75. Book Cloth Binding, \$39.75.

NOW in its twenty-first edition, this work was originally published in 1923. The first volume is for children. The other seven are for young people and adults. The format is good, and the large print and many illustrations make for attractiveness and easy reading. The point of view, however, is too conservative. Religious educators in the most conservative churches would find that some of the poems used for little children are too old for them and the stories are too sentimental. The second to the seventh volumes cover the entire Bible. The illustrations are excellent, and the work is copiously illustrated. Much

of the geographic material is good. The volume on the Psalms is particularly good in that when a Psalm is related to some historical character, it is introduced by telling something about the man. The editors claim that they have no sectarian bias, and that when there is a difference in scholarly opinion they sometimes present both points of view, but they seem to emphasize always the very conservative interpretation. For example, they treat Isaiah as if nobody had ever advanced a theory that there were two or three Isaiahs. Perhaps they feel with Mr. Moody that most people do not know there was one Isaiah, let alone two or three!

CONCISE BIBLE COMMENTARY. By *W. K. Lowther Clarke*. The Macmillan Company. \$7.00.

IF YOU are looking for a concise, penetrating, up-to-date, and authoritative one-volume commentary on the Bible, then by all means get this one. Its introductions to the several books of the Bible, its special articles, its expository notes, its glossary, and other features make it easily a leader in its field. In slightly less than a thousand well-printed pages you will find information gleaned from literally hundreds of separate volumes. It is the kind of volume that deserves a place alongside your Bible and your Bible dictionary.

JOHN R. MOTT: ARCHITECT OF COOPERATION AND UNITY. By *Galen M. Fisher*. Association Press. \$3.50.

JOHN R. MOTT's labors and achievements in building worldwide Christian cooperation and unity are recorded in this important book. For sixty years before the 1948 formation of the World Council of Churches, Dr. Mott gave his life to the building of interdenominational organizations. He raised large sums of money for interdenominational Christian causes, and men of wealth trusted him. His influence permeated the World's Student Christian Federation, the world service of the Young Men's Christian Association, the Student Vol-

unteer Movement, the International Missionary Council, and the entire ecumenical movement. John R. Mott inspired large numbers of men and women with the passion to go forward with the world mission of the church. He fostered interdenominational cooperation. Included in this narrative are frank letters from many Christian leaders. The book is illustrated.

MAKING YOUR MARRIAGE SUCCEED. By *Theodore F. Adams*. Harper & Brothers. \$2.00.

OUT OF his varied and rich experiences in counseling with young people before and after marriage, and from the reaction to sermons preached for "Homemakers" every Sunday in January for over twenty-five years, the popular pastor of the First Baptist Church, Richmond, Va., shares that which he has found indispensable for happiness in marriage. He does not offer a magic cure for unhappy marriages, nor pseudo-balm for broken hearts. The years have vindicated his convictions that "making a success of marriage depends largely on how closely a couple follow the truths and principles of the Christian faith." The church can best prepare young people for marriage by impressing upon them the fundamental truth that "marriage is a divine institution and it cannot be at its best with God left out." The author tells young people how to take God into their marriage. In a time when numerous magazine articles and books stress the physical, sociological, psychological, and economic aspects of marital happiness, it is gratifying to read this dynamic volume, which convincingly emphasizes the importance of the spiritual.

Books Received

MISSIONS UNDER THE CROSS. Report of the International Missionary Council. Edited by *Norman Goodall*. Friendship Press. \$2.75.

CHRISTIAN FAITH AND SOCIAL ACTION. A symposium edited by *John A. Hutchison*. Charles Scribner's Sons. \$3.50.

WHOM GOD HATH JOINED. By

David R. Mace. Westminster Press. \$1.50.

PAUL. By *Martin Dibelius* and *Werner G. Kummel*. Westminster Press. \$2.50.

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN. By *Howard R. Bowen*. Harper & Brothers. \$3.50.

THE CHRISTIAN WORKER'S HANDBOOK. By *William Goulooze*. Baker Book House. \$2.00.

IDEAS FOR A SUCCESSFUL PASTORATE. By *John Huss*. Zondervan. \$2.00.

THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT. By *Sir William Ramsay*. Baker Book House. \$4.50.

WORLD IN THE MAKING. A story of international cooperation. By *James Avery Joyce*. Schuman. \$3.50.

THAT THE WORLD MAY KNOW. By *Charles W. Ranson*. Friendship Press. \$2.00.

WRITING FOR CHRISTIAN PUBLICATIONS. By *Edith Tiller Osteyee*. The Judson Press. \$3.00.

TABLE TALK AND TIDBITS. By *Dorothy A. Stevens*. The Judson Press. \$2.50.

MOMENTS OF WORSHIP. By *Mary Beth Fulton*. The Judson Press. \$2.00.

THE COKESBURY DINNER AND BANQUET BOOK. By *Glyde M. Maguire*. Abingdon-Cokesbury Press. \$1.95.

CHRISTIAN STEWARDSHIP AND CHURCH FINANCE. By *H. W. Ellis*. Zondervan. \$2.00.

A HISTORY OF CHRISTIANITY. By *Kenneth Scott Latourette*. Harper & Brothers. \$9.50.

COME BEFORE WINTER. By *Carroll Voss*. Muhlenberg Press. \$3.75.

OUR CHURCH PLANS FOR YOUTH. By *Forrest B. Fordham*. The Judson Press. 75 cents.

I MARRIED A PREACHER. By *Faye Clark*. Vantage. \$2.00.

THE SAGE AND THE OLIVE. By *Florence Whitfield Barton*. Muhlenberg Press. \$3.75.

TO MEET THE DAY. By *Virginia Church* and *Francis Ellis*. Abingdon-Cokesbury Press. \$1.75.

RURAL CHURCH ADMINISTRATION. By *Rockwell C. Smith*. Abingdon-Cokesbury Press. \$2.00.

EXPOSITORY PREACHING FOR TODAY. By *Andrew W. Blackwood*. Abingdon-Cokesbury Press. \$3.00.

Selected Resolutions

Adopted at the Denver Convention, May 20-26

REFUGEES AND DISPLACED PERSONS

WHEREAS, The tragic plight of the increasing numbers of refugees is a decisive factor in world unrest; and

WHEREAS, Alleviation of the problem requires international cooperation and a keener sense of moral responsibility; and

WHEREAS, Our own national attitude has shown deterioration as evidenced by the enactment of the McCarran-Walter Act of 1952 which places aliens under suspicion, discriminates on the basis of race, color, and creed, and allows an inadequate refugee immigration; therefore, be it

Resolved, That we urge Congress to revise the McCarran-Walter Immigration Act. Furthermore, be it

Resolved, That such a revision should include the following provisions, (a) a non-discriminating unified quota system, (b) the admission of up to 300,000 immigrants per year, and (c) the establishment of a priority system based on a more individualistic standard of determination. Furthermore, be it

Resolved, That schools and colleges be assured that students from abroad will be permitted to study in the United States in numbers accepted prior to the McCarran-Walter Immigration Act. Furthermore, be it

Resolved, That American Baptists assume responsibility for their fair share of such refugees as need personal sponsorship.

SEPARATION OF CHURCH AND STATE

a. Relations with the Vatican

WHEREAS, Our national government has followed the policy of having no diplomatic relationships with the Vatican or other ecclesiastical body, and

WHEREAS, this policy follows the historic principle of the separation of Church and State; therefore, be it

Resolved, That we commend the President of the United States and the Department of State for their adherence to this policy and wholeheartedly urge continuance of this historic American practice.

b. Support of Parochial Schools

WHEREAS, Complete independence of the Church from government control has always been a prominent feature of Baptist policy; and

WHEREAS, We believe that government financial support inevitably involves some measure of control; therefore, be it

Resolved, That we voice our opposition to all government financial support of parochial schools. Furthermore, be it

Resolved, That we look with disfavor upon the practice of allowing parochial

school administrators to hold policy or administrative positions in public school systems.

SOCIAL EVILS

WHEREAS, The tradition and faith of Baptists have made them vigilant to proclaim a high standard of morality, with especial reference to such social evils as vice, gambling, and the use of narcotics and of beverages containing the narcotic, alcohol, and

WHEREAS, We observe a tendency to view such social evils with tolerance and permit the regulations set up for their control to be relaxed, and

WHEREAS, American Baptists have spoken repeatedly and with vigor against these social evils; and

WHEREAS, There is a tendency within our churches to avoid discussion of these matters; therefore, be it

Resolved, That we reiterate our former positions upon these matters and call upon our churches to renew their vigor in combatting those evils. Furthermore, be it

Resolved, That we urge the adoption of a program of total abstinence for all American Baptists, including the children of our Sunday or Church Schools.

Resolved, That local churches make factual information available regarding the beverage alcohol problem and that ministers make themselves available to all peoples for counseling in this field.

CIVIL AND RELIGIOUS LIBERTY

WHEREAS, From their earliest years Baptists have been in the vanguard of those who contend for civil and religious liberties as inalienable God-given rights; and

WHEREAS, Under the guise of being necessary for the security of our nation there continue to exist grave threats to those civil and religious liberties; and

WHEREAS, Although we share the concern of those who would protect our freedom against subversion, we are nevertheless deeply disturbed by the use of techniques of character assassination and "guilt by association and assembly" which threaten to curb that freedom of inquiry and research which is basic to our schools and other democratic institutions, and tend to silence debate upon the great public issues of our time lest those participating be denounced as subversive and un-American; therefore, be it

Resolved, That we urge upon the leaders and constituents of our churches that they be vigilant to keep themselves beyond reproach in their conduct and associations as these relate to their personal loyalty to the principles that should govern our nation. Furthermore, be it

Resolved, That we call upon Amer-

ican Baptists to stand fast in their belief and adherence to their traditional principles of civil and religious rights, and wherever such rights are violated, to raise their voices in effective protest. Furthermore, be it

Resolved, That we seek by concerted action and consistent pressure upon public agents charged with securing our government and institutions from subversion, to insure that whenever subversive activity must be attacked it shall be done within the safeguards of the Bill of Rights and of recognized practices of jurisprudence. Furthermore, be it

Resolved, That we deplore what evidence we have observed of the readiness on the part of legislative committees set up by the Congress of the United States to credit and publicize unfounded rumors and unsubstantiated opinions to the detriment of the character of persons under their surveillance. Furthermore, be it

Resolved, that copies of this resolution be sent to the officials concerned with these matters in the national government.

NON-SEGREGATION

WHEREAS, The American Baptist Convention has repeatedly voiced its concern regarding discriminatory practices in America, and has urged equal treatment for all citizens regardless of race, color or creed; and

WHEREAS, Although there has been steady progress in America toward brotherhood, segregation is still practiced in many areas of business, social and religious life; and

WHEREAS, The numbers of minority groups are steadily increasing in the membership and fellowship of the American Baptist Convention; and

WHEREAS, The President has recently urged Congress to correct discriminatory practices in the Nation's Capital; therefore, be it

Resolved, That we commend the President of the United States on his action and that we renew our own efforts both to awaken Congress to this continuing evil and to urge our denominational and State agencies and our local churches to remove such practices, where they exist among us, and that we encourage the use and employment of members of minority groups at every level of our denominational work and activities.

UNITED NATIONS

WHEREAS, Powerful voices both within Congress and among our citizenry seek to discredit the United Nations, either as powerless to effect enduring peace, or as a subtle tool of totalitarianism forces; and

WHEREAS, There have been introduced into Congress several bills which seek through constitutional amendment curtailment of the treaty making power of the President, to render it impossible for the United States to work effectively

through the United Nations on many crucial issues such as disarmament or international control of atomic weapons; and

WHEREAS, There has been advanced by some governmental officials the suggestion that the United States withdraw from the United Nations; and

WHEREAS, The United Nations represents the only official means of attaining international harmony and good will; therefore, be it

Resolved, That this Convention reaffirm its belief in the basic worth of the United Nations and pledge its continued support of the high purposes of the U. N. to the end that legal and technical difficulties shall not be permitted to weaken one of the best instruments for building world peace. Furthermore, be it

Resolved, That we recommend to our people and churches that they urge their

congressional representatives to support our full financial obligations to the United Nations and its specialized agencies. Furthermore, be it

Resolved, That we vigorously protest any attempt under any conditions leading to our withdrawal from the United Nations. Furthermore, be it

Resolved, That we view with concern the tendency of rearmament among the nations of the world, and urge upon the United Nations continued and even greater zeal in seeking out a more constructive road to world peace than that of attempting to control aggression by increasing military power. Furthermore, be it

Resolved, That we urge our churches to make a careful study of the Charter of the United Nations with special reference to the possibility of strengthening it through Charter Revision in 1955.

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Elected at the Denver Convention, May 20-26

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Partners IN THE BAPTIST WORLD MISSION

Just to Be There

By IRENE A. JONES

NOT LONG AGO, when visiting in the home of an outstanding Christian national on one of our overseas mission fields, I was impressed by his description of his place of service. Talking from the point of view of a Christian in a non-Christian land—of a Christian professor in a non-Christian university—as we discussed the way in which the university operates and the contribution it is making in the country, he said, with great feeling, "Well, I consider that even if I am the only Christian on the faculty, it is very important for me just to be there."

I hesitated a moment, not fully aware of the significance of what he was saying. As if to reassure me, he added, "You see, if concessions are being made to the non-Christian groups in the student body, my very presence there speaks for the Christians." And so it does.

American Baptists—There

American Baptists for many years have been working in different areas of the world where for the most part the response to the Christian message has been generous. God has blessed the efforts of the missionaries and their Christian colleagues in these lands. Again and again, however, I have thought that even had the work not flourished, we would have been impelled, as was the Christian leader, to say, "Well, it is important for us just to be there."

The Japan Opportunity Program, "Baptists Along the Brahmaputra," emphasizing Assam, our work in Belgian Congo, and now our "visit" to the Philippines! These have been the special effort of American Baptists for the last four years in what we call the World Fellowship Offering.

Philippine Visit

The Philippines is an area which has more recently received the Christian witness as we know it in Protestantism. For a little over half a century our work has been carried on there. The "visit" which our church members in the United States will make to the islands this



Woman's Committee, Convention of Philippine Baptist Churches

Fall will give them an opportunity of measuring the worth of what is being accomplished.

There are several things which are challenging. Perhaps the most obvious strength of American Baptist work is in Central Philippines University, known for many years as Central Philippines College. University status has been granted by the Government within recent months. As with universities in the United States of America, this means that there are under one administration several schools, among them liberal arts, engineering, and agriculture.

Training School Under University

One of the most significant schools within the university gives

great promise and is presently making a strong contribution. This is the seminary for the training of ministers and the Baptist Missionary Training School, now the Woman's Division, in which Christian leaders are trained for service. These, of course, are the counterpart for the Baptist churches in the Philippines of our seminaries and training schools in the American Baptist Convention. Surely no person today questions the advisability of having a trained ministry. In line with the practice through the years, American Baptist missionaries try to develop leaders on the fields in whose hands administrative responsibility can early be placed.

Philippine Convention

The organization called the Convention of Philippine Baptist Churches is one expression of the way in which the responsibility for the work of churches banded together in a common effort is being done. The convention is organized into many departments and it is now under the leadership of General Secretary José Yap (who will be remembered by many American Baptists who heard him at the Milwaukee convention in 1948 and during the months following).

Women's Work

Mrs. Josefina Ruiz is the chairman of the other department to which I referred—the department of woman's work. After her return from study in the United States she continued to give strong and able leadership there. Now throughout the many small churches in the convention women's societies are being developed. They are banded together in association groups and they are proving to be one of the strengths of the Christian program.

Economic Conditions

At present the economic situation in the Philippines is seriously affected. When independence was granted the islands, almost immedi-

ately the national leaders were confronted with the major problem of changing their economy, which had been bolstered by the sympathy and support of the United States, to an economy of their own management.

Here, as in many other parts of the world, political independence has brought with it many "growing pains." The Philippines has a limited number of products which can be exported and many of the wisest leaders feel that the economic depression will be short lived.

The people in the Baptist churches there, of course, are all conditioned by these factors of political and economic change. Here, again, as American Baptists it seems very important for us "just to be there," and to assist the leaders of the churches for as long as we are needed.

How We Can "Be There"

The World Fellowship Offering for the two American Baptist Foreign Mission Societies makes the difference between our "being there" and "not being there." It is for us to decide, not only for the Philippines, but for all the other overseas mission fields in which we work. We must determine, in part through the World Fellowship Offering, whether we propose to continue and strengthen the Christian witness of American Baptist missionaries.

Strong Departments

Two of the departments, particularly, are showing increased strength. The youth department is developing well. A number of missionaries have written about the way in which the student teams have done week-end deputation work in the *barrios* ("villages"). In addition, the work at the Student Center is providing a Christian program for students in a large number of schools in another part of the city.

Closes Deputation Work

Lea Blanche Edgar, who won the hearts of American Baptists during four years of deputation work, recently decided that the time had come to give up traveling and

speaking in the churches. So she went to work in her own church, at Great Falls, Mont., where she is a deaconess and missions vice-president of the woman's mission society.

One of the most effective and winsome of deputation speakers, she traveled the length and breadth of American Baptist territory tirelessly during the past four years. While her many friends regret to know of her decision to discontinue deputation, they wish her well in her new labors.

Miss Edgar, formerly head of the English department of Wayland



Lea Blanche Edgar

Academy, Hangchow, East China, left her field in 1948 because of the Communist threat. She taught eighteen hours of Senior Middle School English, served on the religious work committee of Wayland, taught an English Bible class, and took active part in the work of the Christian Young People's Fellowship.

Prior to her work in Hangchow, Miss Edgar served as a teacher in Tsoh Sing Academy, Kinkwa, China, 1923-27; and in the University of Shanghai Middle School, 1927-28; in Wayland Academy, 1928-36; and in Cooperative Christian Middle School, Shanghai, 1937-42.

Please Note!

The price for the program packet "Sing Unto the Lord a New Song," prepared by the National Council of American Baptist Women, is 75 cents, not 60 cents as priced in the current edition of "Friends Through Books."

The price of the stewardship packet is now \$1.

Stop, Look, and Listen

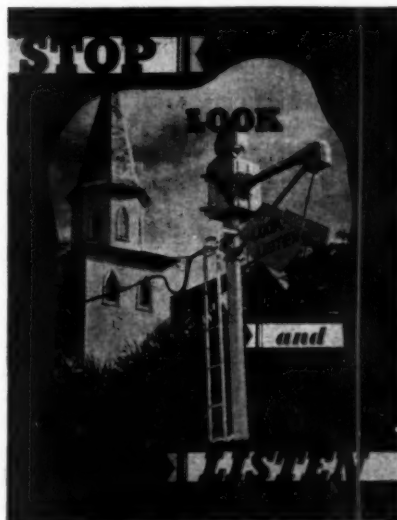
"Stop, Look, and Listen" is the theme of an attractive pictorial brochure to be distributed at the church leadership conferences in planning and finance this fall and winter, and at the sector training meetings this year, as conducted by the field staff of the Council on Missionary Cooperation.

It opens: "STOP . . . You Can Give Your Church a New Look, Give Your Pastor a Lift, Build for Tomorrow, and Be Heard Around the World."

It continues: "LOOK . . . at what these churches did," and gives pictures and facts regarding what happened in six churches during the year after the high point of a thorough every-member canvass.

And further: "LISTEN . . . to these statements," from churches of varying size across the convention as to the effect spiritually as well as financially when tested methods were followed faithfully for the enrollment of every member.

It concludes with the HOW a similar achievement can come to your church.



Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Women's Work in the Philippines

By ALICE M. GIFFIN

THE CHURCH is, of course, the foundation on which all of our women's work is based. In my field work as director of the department of women's work, I plan to spend about three weeks in each area, meeting with the women in the churches, planning with their officers, visiting in their homes, and getting acquainted with them as individuals. How these rural people do appreciate the personal contacts with their own leaders and with the missionaries! They give up their beds for us while they sleep on the floor, and all of them want us to come just after the harvest when food is plentiful. I try to convince them it is not necessary to kill the fatted cock every time I come! I expect to pay my own expenses, but how to do so without offending their sense of hospitality is a problem.

Our trip yesterday is a typical one. A carload of us left about 7:30. Accompanying me were Miss Lettie Archer, adviser of the Capiz Provincial Women's Union; Mrs. Julian, president of the union; Mrs. Reynaldo, treasurer; six-month-old Laura Julian, our "littlest missionary;" and Daniel, a Christian carpenter, who went along to care for the car. At the Manhoy church of thirteen members, with our group we had eighteen present. Five of the six women members stayed after the service, and Mrs. Julian and Mrs. Reynaldo presented the advantages of having an organized society. The women were willing but said they had no money. They were told that the primary purpose of the meetings was for prayer, for witnessing, and for working in such ways as making their church attractive for the morning service and making White Cross articles. Their White Cross work grows out of the fact that the hospital cannot fore-

see the number of baby jackets needed when requisition blanks are made out, and they may find themselves with more diapers than they need, and the material is converted into nice, soft jackets. The women also work up the rolls of cotton sent from the United States. The love-gift idea was presented, and they saw that small though their offering might be, it would count when added to all the others.

These women are so few in number that they feel almost overpowered by the large number of Catholics around them. We told them this was an added reason for organizing, for in unity there is strength, and in their devotional study together and in family worship in their homes they can deepen their own spiritual lives. So they elected their four officers, and we left them materials and, best of all, an area junior field worker from the woman's department of the School of Theology (formerly B.M.T.S.) in Iloilo. In the afternoon we went on to Buntog, where there is a new church with twenty-four members, and the women are organized. We drove home in the rain, even little Laura singing in her baby way, all of us happy for these contacts with Christian people.

A New Idea

Mrs. Cecil Zimmerman, of McFarland, Calif., sends in a novel and effective use for *A Record Album of the Belgian Congo*. She reinforced the record disks printed with the pictures of sixty-three missionaries and used them as wheels on a lightweight cardboard box, thus making a cart. This was filled with small bundles marked "Superstition," "Illiteracy," "Fear," etc., the spiritual and other burdens carried by the non-Christians in Congo. At the close of her talk she appealed to her audience to share the labors of the missionaries as they moved the heavy cart forward in kingdom progress.

Being adviser for the society in Roxas City has been of inestimable value to me. This is a city church with professional women as well as housewives and mothers. Our vice-president, Mrs. Cantiller, a new Christian, felt she knew little about the work, but in spite of having three preschool children and the fourth born last April, she put her heart and soul into her task of planning program booklets, and putting into effect suggestions such as family worship. Six o'clock is their family hour, one the children look forward to. Mrs. Cantiller borrowed a book of children's hymns and learned some to teach the children. They love Bible stories, and three-year-old Danny is learning to pray. Besides adopting regular programs and projects, the society has begun the love-gift plan, using bamboo banks. After three months the banks were opened in an impressive service, and \$67 was counted over and above their regular giving.

So you see the societies are varied. Some have only five or six members. Others have forty. Some have the vision of service women can render. Others are struggling for existence. Some give sacrificially; others lack the sense of stewardship. Some see only their small group. Others surprise one with the inclusiveness of their prayers and interest.

These societies in each province are united in a Provincial Women's Union. Since the war, there are societies in only three of the five provinces where we have work, but the fourth, Antique, decided in April to work on a provincial level, too. We hope Romblon will join us soon. Some unions meet annually, others biennially. Some women come long distances. Others bring their children in order to come at all. At the Capiz Provincial meeting one *barrio* ("village") woman, during an open conference period, finally got up courage to stand up and say: "I left my children to

come here to see what it is all about. Now I know and it has been wonderful!"

The Provincial Unions are united in the Federation of Women's Societies of the Philippine Baptist Convention. At my first federation meeting, last November, approximately seventy-five women delegates and visitors attended from all over the five provinces. Women from the *barrios* and from the city turned their thoughts to the theme, "Deepening Our Spiritual Lives." Unitedly the women provide a scholarship for a student in the woman's department of the School of Theology. They provide program materials, and by unions they are trying to add to the salaries of their provincial Filipino Baptist workers, or missionaries as we call them here.

The department of women's work of the convention is made up of the elected officers of the federation, the presidents of the provincial unions, and three missionaries. Present responsibilities of this group are improving the organizational pattern, provision of materials for Bible study and missionary programs, materials to acquaint the women with their own Filipina missionaries, promotion of Christian home and family life activities, and encouragement of home industries along with stewardship programs to help individual families attain a sound financial footing, thus hastening the day when churches can support their own pastors and reach out to others as well. Other departments are also

working to improve financial conditions. Later the planning will include institutes for lay women and pastors' wives and also house parties to help them carry out some of their projects.

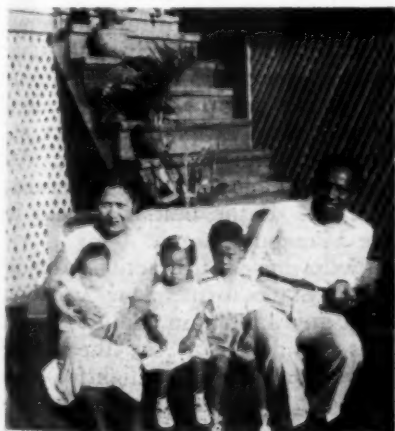
It is a privilege to work with the officers of the federation and the provincial unions. Mrs. Josefina Ruiz, recently a student in the United States and also present at summer conferences at Green Lake, is the able president of the federation. Besides teaching in a normal college every day, keeping her lovely Christian home, and being active in several capacities in her own church, she gives time to convention-wide activities. In the federation she is chairman of the department of women's work and chairman of the home and family life committee. She tries to visit the churches and especially the annual meetings of the unions, which requires that she be away at least two days from school while she pays her substitute, but the work of the kingdom comes first for her.

Our secretary, Mrs. Vafior, is a graduate of the School of Theology. At present she is also a teacher, a pastor's wife, and mother of six children, the youngest of whom is just a year old. She, too, is active in our women's work, trying to get out to the provinces, though her mother-heart does not find it easy to leave her family for several days at a time. The vice-president and treasurer have been faithful to their tasks in spite of illness. Mrs. Julian, of the Capiz Union, took her three children with her to the

meeting of the women's department preceding the convention and to the convention itself, for she was a delegate. Mrs. Ortigas, president of the Iloilo Union, also has a young baby but is happy to serve.

Everywhere one goes, there are active graduates of B.M.T.S. from across the years. Some work as provincial missionaries whose primary task is with women and children, but who do just about everything as they go from church to church. Others act as pastors in pastorless churches, or are responsible for religious education in the larger churches or mission institutions. Many are mothers, but continue to be active lay women. Mrs. Galluego, of Antique, is a pastor's wife as well as provincial missionary. Most are poorly paid, lack materials such as books and audio-visual aids, must pay their own travel at times from already inadequate salaries, yet they work on tirelessly and uncomplainingly.

What a privilege to work with women like these! Devoted to their Master and to the task of uniting our Baptist women in a closer bond of fellowship, they further the total work of the church through the deepening of their spiritual lives, through the establishing of Christian homes, through a greater sense of stewardship and through a wider missionary outreach. Yes, here we see women taking to themselves those things which women can do, over and above the regular calls of the church. Here, too, they have seen the vision and have stepped out saying, "Here am I, Lord. Use me."



The Julian family



Congregation leaving Evangelical Christian Church at Buntog



The Cantillers and the Reynaldos

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Between School Sessions

By ESTHER FAIRBANK

GRADUATION services at Colegio Bautista were wonderful occasions. The majority of our graduates this year were Evangelicals. Both the student and the main speaker gave Christ first place in their addresses. Throughout everything there was a wonderful spiritual note, for which we give God grateful praise. It was good to have Mr. and Mrs. Lloyd Wyse back from furlough and at the helm of the school again. As soon as the festivities of closing school were over we began a week of registration for the new school year.

The period between school sessions was filled with many activities, the biggest of which was the daily vacation Bible school. I had planned on taking a class, but the Thursday night before the opening day I was asked to direct it. This meant hastily called teachers meetings to plan our school. A theme of "Sailing with Christ" was chosen, and teachers made themselves sailor's caps and decorations pertaining to the sea. On Monday morning "all hands were on deck," and around two hundred children lined up with their teachers led by three children—one carrying the Nicaraguan flag of blue and white, another the Christian flag, and a little girl with an open Bible. The children marched to their seats to a gay march played by Philip Wyse, and pledged allegiance to both flags and the Bible, and sang the accompanying songs, the Nicaraguan national anthem, "Onward Christian Soldiers," and "Holy Bible, Book Divine."

We had a short worship program, and they went to their respective classes for Bible stories and memory work. Then they returned to the assembly for another Bible story based on the sea. This was followed by the song period, exercises, a char-

acter story, and a recess for refreshments furnished by the women of the church.

After recess they returned to their classes for their craft and activity period. One older group covered two hundred Spanish hymnals donated to the primary



Esther Fairbank chats with children at Colegio Bautista

school of Colegio Bautista by the Judson Mission Club of Berkeley Baptist Divinity School, Berkeley, Calif. We used paper from old cement sacks from the construction of the new church, and decorated each with gadget printing—using a fork, paint, and crayons in an original design.

The older boys did carpentry and made four beautiful carved wooden floor candelabras for use in the church for weddings and emergencies when the lights go out unexpectedly. They also made a movie for a scroll drawn by the students illustrating Bible stories.

Another girls group made cloth and papier-mache hand puppets, and animal toys to be given to poor children next Christmas. The smaller children made boat shaped

notebooks and cardboard villages for sand tables.

On Friday morning of the closing week, we had a picnic and took three bus loads of children and teachers out to a children's park by Lake Asososca, a beautiful volcanic lake outside Managua in the mountains. Here there were swings, slides, teeter-totters, and everyone had a grand time. The young teachers were not satisfied until I set the example by going down the regular slide and the spiral slide, and was photographed in the process, desperately holding my skirts down and landing a bit dizzy and scraped up! Fruit and refreshments were served. Each received a box of Grape Nuts, the gift of one of the fathers.

That afternoon we hurried back to Managua to arrange the exhibit of our craftwork. The auditorium was packed for a closing program. We began with our regular opening march and salutes, followed with a demonstration of memory work, group singing and special music by an older group of young people who sang "The Stranger of Galilee." The hand puppet presentation of the "Fall of the Walls of Jericho" had a great fall indeed. The operators were hidden in the baptistery, and the bricks came tumbling down almost on top of them!

Premiums (beautiful flowered greeting cards with a Spanish Bible verse printed on them were sent by some group in the United States) were given for perfect attendance and memory work. All in all the Bible school was a success, and one of the best ever held in the Managua church.

Following all this activity, I flew to the States to spend my vacation with my family in California. It was wonderful to see the spring flowers and feel the delightful coolness of a northern spring before returning to another school year in Nicaragua.

Dividends Begin

By MARY BUTLER

IF YOU HAVE any race prejudice, take a trip of a few hours on a dusty road with me. The dark-skinned people get lighter and the light ones darker. Even hair changes color. At the end of ten or eleven hours, everybody is the same color.

Our most northern church is in Somoto, near the border of Nicaragua and Honduras. The pastor of this church is José Ruiz. José comes from an outstanding Evangelical family. He and his brother are Baptist pastors, three sisters are married to Baptist pastors, and the other brothers and sisters are active in the local churches. José's daughter, Rosa, has been in our boarding school in Managua for two years. Her father earns such a small salary that she must have a scholarship if she is to continue in school. She is very capable at twelve years of age, and we feel that she is worthy of help.

One week Rosa, her father, and I held a vacation Bible school. We had sessions each morning and afternoon in order to have ten sessions in the one week. Each evening we showed picture slides or film strips. Rosa had had a few organ lessons before coming to Managua and had been in the group class here for two years so she was our organist for all the meetings.

Upon returning to Managua, I found letters from girls who had conducted vacation Bible schools. A letter from María Antonia told of two schools which she and two of her Managua chums held in Chontales, our most eastern place of work. María Antonia is not a Baptist but attends the Central American Mission church in her home town. She and her friends carried full responsibility for schools in her church and in a near-by Baptist church which is without a pastor. These three young leaders graduated this year from Colegio Bautista in Managua.

Another letter was received from Sara María, another scholarship girl who lives in the southern area of Nicaragua. She told of a school which she, the lay pastor, and the teacher of our day school held for

sixty of the village children. She is an example of another good investment.

A third letter was from Armida, who lives on a farm in a completely rural section. For some years Armida has been a scholarship girl. Last year she helped her sister teach in one of our convention schools. During vacation this year, practically unaided, she conducted three vacation Bible schools in rural areas where the only pastoral work is done by Armida's farmer father.

I rejoice as I see fruit from my efforts in institutes for training vacation Bible school workers. I had a picked group three years ago. Last year and again this year I gave a general invitation to any who wished to come. Some of these leaders attended this year, some last year, and some three years ago. Sara María has attended all three institutes.

Before going on to another school for which I was to assume responsibility, I decided to visit some already in progress. Here in Managua, a missionary, Esther Fairbank, took charge of the school. Many of the teachers were young people who had been in the institutes. In Masaya, I found girls who had attended this year's institute, cooperating with the pastor in carrying on the school. The pastor took the responsibility, but the girls taught the classes. In Nindirí, Estela, who was at the institute three years ago, took full charge. She worked entirely unaided. Estela will graduate from Colegio Bautista next year.

I conducted a school in Chiqui-



Mary Butler teaching in a village Bible school

listagua, a small community about eight miles from Managua. To reach Chiquilistagua, I traveled the first five miles by bus or whatever vehicle was available, and walked the remaining three miles. Sometimes I received rides on the return trip. Only one day did I walk the entire six miles. Our attendance was not large, as there are only a few Evangelicals in this area, but everyday there were a few new faces. I had hoped to reach more of the non-Evangelical children, but parents are prejudiced and do not want the children to be "indoctrinated by heretics." The daughter of the Flores family, in whose home we held the school, is the public school teacher. She was eager to learn all she could.

There is variety in these schools. Many of them are not according to the books. Sometimes we have them in the mornings, sometimes in the afternoons, and sometimes mornings and afternoons. We have them in churches or homes, according to the community. Often there are almost as many adults listening in, or children who listen from the street as there are pupils.

Activities are varied and must be adapted to the group. Only one pupil in the one school can read and write. Many times the children have never held a pencil or color crayon in their hands so that even the older ones do not know how to draw or color. Scissors are even harder to manage. Notebook work for such groups is out of the question.

Adapting the wonderful ideas one reads about in magazines to conditions on the field takes lots of initiative, patience, time and energy. We never reach the goal, but it's great fun to try.

A Correction

On the "Tidings" page for March, we erroneously reported that seven babies had died in a migrant camp. The error came in misreading the following: "... and died the next day ... another baby got sick, one more died. Next week there were three or four more." Happily, all but two recovered. The company acted quickly when informed of conditions and, in turn, leaders in the camp rallied the workers in order that they might make the most of the improvements. Our thanks to Olga Sierra-Ramos, who called this to our attention.—HELEN C. SCHMITZ.

MISSIONARY AND STEWARDSHIP EDUCATION

Are You Getting Ready for a Church School of Missions?

IF SO, you probably have in mind certain questions concerning a *graded church school of missions*.

What Is It?

A graded church school of missions is an organized church opportunity for a study of Christian missions and stewardship. Have at least one class for each age grouping—children, youth and adults—and designed to reach everyone in the church. Try to have six sessions, preferably totaling three hundred minutes, but not less than one hundred and eighty minutes, for study. Add to this time for an assembly period of worship and inspiration, and possibly for a fellowship supper.

Who Is Responsible?

Have a school of missions committee representative of the men and women, the Baptist Youth Fellowship, the adult leaders of children, and the pastor. The missionary education committee of the church should serve this purpose. Their task is to: (1) determine the time and place, (2) select themes and objectives and the curriculum, (3) choose a dean, the faculty, the assembly and devotional speakers.

When Do We Have a School?

Two periods of the year are best suited for schools: (1) October and November, (2) January, February, and March.

The time of the week depends on your church. (1) Have a family-night series on six successive mid-week nights: (a) Fellowship supper, (b) Study periods, (c) Assembly and devotional period. (2) Use Sunday evenings: (a) six study sessions preceding an evening missionary worship service or program; (b) three sessions each with two study periods, divided by a fellowship snack, and followed by a 15-minute devotional period. (3) When you

can get consecutive attendance at school, beginning on one Sunday, having sessions each day or evening ending on the second Sunday may be practical.

Where Do We Find Leaders?

Right in your own community. Leaders' guides are prepared to enable your own lay leadership to teach the courses. Help them to prepare by giving them the right materials and sufficient time in which to prepare (at least six weeks and preferably three months). Send them to missionary education conferences and house parties where they can get specialized help.

Enlist educators, newspaper men, and travelers in the community as resource leaders.

Use visiting missionaries and mission board secretaries as resource leaders in classes. Let them speak to all in the assembly. Students and visitors from other countries can often enrich your program.

Use "interpreters" and "speakers" representing Baptist home and foreign missions.

What Materials Do We Use?

All that are available. Study and reading books and guides on the current or past annual themes: general or specific; home or foreign; denominational or interdenominational.

Elective courses on specific mission fields, the Bible and Missions, Stewardship, and Christian Social Education and Action.

These are listed in annual leaflets: "Friends Through Books," "World Service," "Children Share in the Missionary Program," and "Leadership Education, First and Second Series."

Are There Effective Methods?

Novelty adds interest. But tried methods can also be effective. Re-

member a good class uses a *working* pattern rather than a *listening* pattern.

One of your problems is to *get facts before people* in order to stimulate discussion and participation. To help you do this use films, reports, reviews, drama, role-playing, visual aids such as maps, blackboards, exhibits, posters, slides, slide-films, etc. To get reports give assignments to individuals ahead of time. However, do not let the use of these methods suffice. Work for *participation and involvement*. They lie at the core of the whole democratic process.

To get these use the buzz-sessions, the work group, the work group reports in the large sessions for discussion or debate, the problem census, role-playing, projects, drama. Novel ways must not be allowed to become ends in themselves. Use them as tools to help you achieve your appointed ends.

What Shall We Plan for the Fellowship Hour?

Let it share the missionary theme and add to its atmosphere. Foreign dishes, decorations, and features help. Keep it informal. Create a real spirit of world-wide fellowship. Keep it simple enough not to rob any person of a chance to join the classes and the assembly. Use the *Fun and Festival* books and *Table Talk and Tidbits* for ideas.

Shall We Plan a Worship Service?

The pastor should participate in and help to plan the worship. Usually it will be brief and related to the theme of the school. Use the best. Learn new missionary hymns. Enrich the worship with appropriate Scripture, poetry, drama and music.

What Are the Mechanics?

Take plenty of time to prepare for it. Get back of it and support it. Clear the calendar of competing events. Provide for financial needs in your educational budget. Get your teachers' materials early and

provide books for reading and study. Use posters, calendars, personal contacts, the telephone, letters, the newspaper, etc., to advertise it. Plan early enrolment. Check attendance. Arrange for adequate and comfortable space and equipment ahead of time. Provide necessary transportation. Be hospitable to your guests.

What Comes After the School?

The activity and action which follow are in a real sense the measure of the school's success. Study should lead to action about some worthy objective. It may be to make further investigations to help some needy group in a practical way; to send gifts to some persons or institution: to increase regular missionary giving as individuals and through the missionary giving of the church; or to keep the congregation posted on developments of a problem studied in the schools.

Make your school of missions a tool, a means toward the end of fulfilling the great commission.

Does Your Church Have a Book Club?

In American Baptist churches there is an increasing interest developing in book clubs. In response to requests for information on the organization of a book club, the following suggestions are offered:

1. Organize groups of persons, preferably not more than eight in a group, from all the church constituency. Name a secretary for each of all the groups. Representatives of official boards, church-school classes, the men's fellowship, the woman's mission society, and other adult organizations should make up these reading and discussion groups. Clubs might be organized within any organization.

2. Secure contributions, possibly \$2 a member, to go to the secretary for the purchase of books.

3. Select the books considering the interests and fields of desired information and relate them to the goals of desired action in the church.

4. Purchase the above books at the following Baptist book stores: 1703 Chestnut St., Philadelphia 3, Pa.; 72 East Randolph St., Chicago

Bible Book of the Month



September

..... 1 and 2 Thessalonians

October Jonah

November Isaiah

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

—DANIEL WEBSTER

3, Ill.; 352 South Spring St., Los Angeles 13, Calif.

5. Allow a predetermined length of time for the reading of each book. One month is a good time. Books should be rotated on time and regularly. A check-up on this should be planned.

6. Have monthly or occasional meetings for a discussion of the books read. If possible have the author or some qualified leader direct a discussion on the books which have been read.

7. Find ways of converting this reading into adequate Christian action by individuals or church groups.

8. Place books in the church library after reading-cycle unless each person chooses to keep his own book selection.

Visual Materials for 1953-1954 Themes

They, Too, Need Christ. This is the dramatic story of a Spanish-speaking family who found a better way of life than they had known

before. Out of a background of superstition and fear they came to know Christ as a personal Saviour. Sound motion picture 40 minutes. Rental, \$11.50.

A filmstrip based on *They, Too, Need Christ*, with a script for adults and a special script for children. Sale and rental.

Our Newest Neighbors—A general picture of Spanish-speaking peoples in the United States: the migrant pickers, the second-generation families, the Puerto Ricans. It points up their problems and what the church is doing to help them. Black and white filmstrip. Rental, \$1.50.

On Mission Frontiers. Photographed and narrated by Ralph M. Johnson, general director of the Council on Missionary Cooperation. This film shows the worldwide missionary program of American Baptists. Color and sound motion picture. Twenty-eight minutes. Rental, \$9.00.

A People Without Fear—Produced by the Broadcasting and Film Commission, this film shows the work of the church in Korea, Philippines, India, Europe, Russia, and the Near East, emphasizing the work of the church around the world. Sound motion picture, 29 minutes. Rental, \$8.

Into All the World—Shows a wide variety of the work in Baptist missions: building a church in Congo, Hopi Indian work, a Chinese church in New York City, and other activities of churches in the United States. Produced several years ago, but fits well with the missionary theme. Sound motion picture, 10 minutes. Rental, \$4.

Sunday Around the World—Children of many lands are shown as they sing, learn, pray, give and help, both in their churches and at home. Color filmstrip. Rental, \$3.

Other motion pictures, already listed in our catalog, which apply directly to this theme: *Out of the Dust*; *Again . . . Pioneers!*; *Challenge of Africa*; *The Rivers Still Flow*; *Kenji Comes Home*.

The above are available at your nearest Baptist Library of Visual Aids: 152 Madison Ave., New York 16, N. Y.; 19 South LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.

MISSIONARY AND STEWARDSHIP EDUCATION - *The B.Y.F.*

Baptist Youth Conference Held in Rio

Youth from Many Lands Consider the Theme: "Jesus Christ Shall Reign"; More Than Fourteen Hundred Delegates and Many Visitors

By MARY LOUISE VAN BROOKHOVEN

MORE THAN fourteen hundred registered delegates and many visitors attended the Fourth Baptist Youth World Conference at Rio de Janeiro, Brazil, July 15-22.

The first session opened with the roll call of nations by Joel Sorenson, youth secretary of the Baptist World Alliance. As each of the thirty nations represented was called upon, two young people went to the platform—one to hold aloft his flag, the other to read the theme Scripture passage (2 Cor. 15: 25) in his native tongue.

Robert A. Denny, president of the youth committee, brought the



Nathan Turner, Mary Louise Van Brookhoven, Jack Cottrill

opening message; "The Living Christ Must Reign. He pointed out that Jesus as our Lord and Master must reign in our lives.

Glimpses of youth work, some of it in the face of extreme trials and persecution, were presented from many countries, including Japan, India, China, South America, Germany, England, the United States, New Zealand, and Costa Rica.

On Friday morning, Roger Fredrickson, of Ottawa University, brought a stirring message on "The Lordship of Jesus Christ."

C. Oscar Johnson, of the Third Baptist Church, St. Louis, Mo., presented the Saturday evening address, in which he stressed the fact that Christ has a right to reign, and that if he is to reign, he must reign in surrendered lives.

The singing of an 800-voice choir was a feature of the Monday evening service in the Fluminense Stadium. Despite the rain during the day and the overcast skies, 6,000 to 7,000 persons turned out to hear Jackie Robinson speak. The former All-American basketball and Olympic star urged young people to give God first place in their lives.

One of the most valuable parts of the conference was the daily Bible study, on the book of Acts, conducted by Culbert G. Rutember, of Eastern Baptist Theological Seminary, Philadelphia.

The morning seminars were another important phase of the conference. Moral issues, basic Baptist beliefs, Christianity, current ideologies, and youth work were among the subjects considered. I was privileged to tell something about our national council. It was quite an interesting experience to talk through an interpreter.

Not to be overlooked was the music provided by various individuals and choirs, such as the Excelsior Choir of Brazil, a Latvian choir, the Wayland International Choir, and a choir from the National Baptist Convention. Perhaps the best part of the music, however, was the congregational singing, with thousands of voices raised in praise to God.

On Wednesday morning, Howard Butt, young Texas groceryman and lay preacher, presented a stirring message.

At the closing session, members of the youth committee and proxies were given seats of honor on the

platform. With the spotlight on youth work in North America, representatives from Canada and each of the conventions in the United States gave their reports.

The closing address was brought appropriately by Joel Sorenson. His subject was "Lead On, O King Eternal."

DEAR FRIENDS OF THE FELLOWSHIP:

As these pages are being prepared Baptist young people from over the world are heading for Rio to join hundreds more who will meet together in the Fourth Baptist World Youth Conference. We were made conscious of this trip and the spirit of anticipation in the air, during the youth conference at Green Lake by the presence of Youth Secretary Joel Sorenson; Robert S. Denny, chairman of the Youth Committee of the Baptist World Alliance; Peter Dienel and Hans Arndt, of Germany; Asker Grarup, of Denmark; and several of our own Baptist young people soon to be on their way as representatives of the Baptist youth of their land. Three of these are pictured here.

Very sincerely yours,

Elli P. Kappan

Meet Your B.Y.F. Officers

During the meetings of the National Council at Green Lake in June, the national officers were elected and national chairmen appointed who will guide the program of the B.Y.F. through 1953-1954. Young people were also suggested for the various boards and agencies of the American Baptist Convention. These youth leaders are:

President—Diane Doane, S. Dak.; **Executive Vice-president**—Elliott Bryant, Vt.; **Recording Secretary**—Mary Louise Van Brookhoven, Pa.; **Corresponding Secretary**—Barbara Ervine, Mass.; **Financial Secretary**—Philip Cline, W. Va.; **Eastern Vice-president**—Ruth

Davis, Conn.; *Central Vice-president*—Robert Wheaton, Kans.; *Western Vice-president*—Nathan Turner, N. Calif.; *Chairman of Christian Faith*—Robert Northrup, Wash.; *Chairman of Christian Witness*—Helen Unruh, Ill.; *Chairman of Christian Outreach*—Ruth Palmer, N. Y.; *Chairman of Christian Citizenship*—Jean Smart, Ohio; *Chairman of Christian Fellowship*—Joyce Parr, Mo.; *Board of Education*—Duane Day, Diane Doane, Elliott Bryant.

Special Interest Fields

Sometimes the word "missions" is all too general to produce in our minds a picture of the vast and exciting program of Christian service American Baptists have around the world, and in which young people have a serving and supporting part. And to mention the words "Unified Budget" too often leaves a dull impression rather than one of throbbing life. Even the B.Y.F. sharing plan can be just a phrase to many young people.

But when we can hold the mirror up to even a few of our mission fields, when we really know even a few of our missionaries, the words become translated into pictures and are packed with meaning.

The B.Y.F. national council decided to put a window in the words "B.Y.F. sharing plan," by selecting two pieces of mission work as special interest fields for B.Y.F. for 1953-1954. These are the Christian Centers among American Indians at Anadarko, Okla., and the Central Philippine University at Iloilo, Philippines.

The home-mission field will be of interest for two reasons: it is a pioneer piece of work and the young missionaries at the head of it are former B.Y.F. national council members, Charles and Dorisane (Weimert) Osborn, who were commissioned as missionaries by the American Baptist Convention in Denver.

This is a unique piece of work, for it is the first Christian center serving American Indians and in a rural setting.

Ground was broken for the center building last December. While the building was in operation the Osborns have held an open house

at their home on Saturday afternoons to which young people of the community and students of the Riverside Indian School are invited for recreation and fellowship. Through these groups a better understanding is being gained of the needs and the activities desired.

Charles Osborn is in charge of the center program and will supervise volunteer work when it is used. For the present Dorisane will direct the work for children and girls.

All young people and those who have been at Green Lake and have visited the Cathedral in the Glen, a replica of the one where eleven martyred missionaries worshiped in the Philippines during the Second World War, will have a deep interest in the Central Philippine University. This university is one of our reconstruction jobs, for it was destroyed during the war. A new university is rising from the ashes of the old. Here is an impressive story of progress. In this growing university two thousand five hundred students are preparing for life work in a Christian atmosphere as they study in the colleges of dentistry, medicine, agriculture, law, pharmacy education, and in the theological seminary.

One of the interesting activities of the Christian students is the deputation teams which go out to hold services in the surrounding towns.

The impact on the communities which these students touch while in school, and later when they serve throughout the islands in their various callings, cannot be measured. This Christian educational center at the crossroads of the Pacific offers a thrilling challenge to the whole-hearted cooperation of American Baptist young people.

This is a field which has many missionaries at work in it. We mention only a few of them here: Rev. and Mrs. Ralph George, Rev. and Mrs. A. O. Larson, Rev. and Mrs. James L. Sprigg, Mav Cogins, Lillian Robertson, and Mildred Proctor. During the year B.Y.F.ers will want to know all of them and the far-reaching work we and they are doing together.

More information concerning these two fields for B.Y.F. special attention will be forthcoming.

New Staff Member

The search for a person to meet a long-felt need on the B.Y.F. staff has given us Charles Ray Woodson, recently from the pastorate of the Baptist Church in Hudson, Wis. Mr. Woodson will serve as director of junior-high work and will also lead in the development of the Baptist boys' program.

Born in Michigan, he was graduated from Kalamazoo College and



Charles Ray Woodson

while there worked part time for a year in the boys' department of the Kalamazoo Y.M.C.A.

Mr. Woodson took his theological training at Crozer Seminary, Chester, Pa., and thereafter served as assistant minister in Lansdowne, Pa., and Chevy Chase, Washington, D.C.

For the past four years he has been the pastor of the church in Hudson, Wis. During this pastorate he served as moderator of his association and on the executive committee of the Baptist State Convention.

His keen interest in young people and boys' work led to practical service in the boys' department of the Y.M.C.A. of two cities and service as director of the community center for junior and senior high young people in Hudson, Wis.

The B.Y.F. extends to him a hearty welcome to the staff and to work among the young people of our churches. The best wishes and cooperation of all are with him.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Philippine Children for Christ

DEAR BOYS AND GIRLS:

EVERY OCTOBER boys and girls all across the American Baptist Convention have an opportunity to help boys and girls in another country to know about Jesus. Last year you helped boys and girls in Africa. Be sure to ask your leader to read to you the story on the next page of *MISSIONS*, "Lukanga Finds a Home." In this story you will hear how Lukanga, a little orphan boy who was very ill, was made well in our new Baptist hospital at Boko. Then if you read the letter Lukanga wrote and look at his picture you will find the surprise that Lukanga tells you about. You will be glad you helped send me some money that a missionary could tell Lukanga the story about Jesus so that Lukanga, too, could learn to love Jesus.

This year our special foreign-mission offering goes to help our missionaries in the Philippines. In the folder you will find three stories: "Granny Wins," "Mother Learns to Pray," and "Sweet Potatoes." All of these stories tell about some of our work now going on in the Philippines. With the money you give new work will be started and more children will be able to hear about Jesus, learn to love Bible stories, and to sing for the first time hymns of prayer and praise that you know and love.

In the picture folder you will find the outline for *making your own* offering envelope. Cut it out and put it together as is suggested. If you want to be very sure the sides will stay together you may reinforce the sides with scotch tape.

Maybe you will make a map of the Philippines and locate our Baptist work. In *A Book of Remembrance* you can find the names of missionaries and the location of our Baptist mission stations.

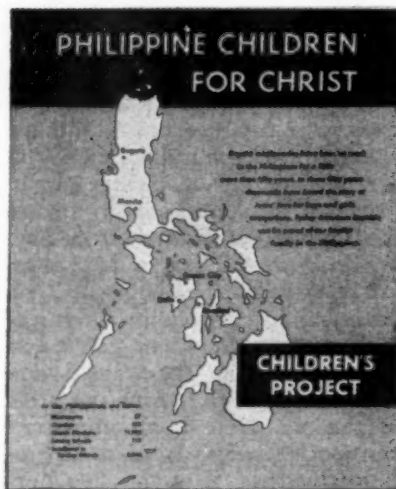
Share this with your father and mother. They, too, will want to know about our Baptist work in the Philippines.

These picture folders will come to your church in a large package. Go to your pastor and ask him for the folders. There is one for each primary and junior boy and girl in your church.

You will plan with your teacher, too, about how to present the offering from your department on the Sunday the offering is received in the worship service of your church.

Have a good time as you plan the study with your teacher.

Cordially,
FLORENCE STANSBURY



Help for Teachers

Philippine Children for Christ. An alert, vital teacher of primary or junior boys and girls, will seek every piece of material available to help make this offering experience meaningful and understandable to boys and girls. For the teacher such materials as *Baptists Under the Cross*, pages 55-64, *Table Talks and Tidbits*, pages 66-68, *Along Kingdom Highways*, foreign-mission story map of the Philippines, *MISSIONS* would be helpful. To use with boys and girls: *Children's Games from Many Lands*, pages 82-86, *The Whole World Singing*, *Missionary Story Hour*, three stories, pages 89-104, *We Gather Together*, page 13, *Missionary Hero Stories* and selected pictures from "Around the World" series.

Lukanga Finds a Home

If any man has ears to hear, let him hear.—Mark 4: 23.

Lukanga lay on a mat on the ground in front of his grandfather's house. His head ached, he hurt inside, he was hot and he was cold.

"Hi, Lukanga," called Mutomba, "aren't you going with us?"

"Where are you going?" asked Lukanga.

"To the forest to gather caterpillars from the trees. They are big and juicy now. Tonight we will have roast caterpillar for supper. There is nothing that tastes better."

"I can't go. I'm sick," answered Lukanga and he turned over to go to sleep.

The other boys and girls with their mothers went off talking and laughing.

Lukanga was an orphan. He lived with his old grandfather. As he turned over he felt the charm that hung around his neck on a black string. It was a bit of wood hollowed out and some magic powder stuffed inside. His mother had gotten this charm for him, but Lukanga guessed that it wasn't very strong any more, for it hadn't kept him from getting sick. He wished his grandfather had some money to

buy him a stronger charm from the village witch doctor. But little orphans are not thought to be important people anyway, not in Lukanga's country.

The mothers of the village felt sorry for Lukanga. One of them brought him a little water in a gourd. Another placed a bit of baked banana on his mat. But none of them did more for no one outside of the family can care for a sick child. If they did and the child didn't get well, there would be a dreadful lawsuit and all kinds of trouble. So there was nobody to help Lukanga and he lay sobbing, an unhappy, sick boy.

Soon the chief of the village came by. He was a young man who had been to the big city and seen many things. He was a very wise man. He looked at Lukanga and then went over to the old grandfather, dozing in the sun.

"Tata," he said, "aren't you going to do something for your little boy?" The feeble man shrugged his shoulders. "What can I do?" he said. "I am old with no one to help me. I have no money to pay the witch doctor."

"Have you thought of taking him to Boko," asked the chief, "the new mission where the white people have just come? You and your brother can carry him. He is not heavy and you can go slowly. It is only two hours away and only one stream to cross. At the mission they will take care of the boy. You will not have to pay."

So, because it was the chief who spoke, the old man got slowly to his feet with a grunt. Soon he and his brother were plodding along the path with a small hammock swinging between them. They often had to stop to rest.

At the mission they took him to a little house and left him. There was a white mama there and a Congo man who wore a big white apron. They spoke kindly to him and said he should stay. They looked all over him and put a glass stick in his mouth. Then they gave him some white pills and put him on a bed made with sticks in a little tent. A tent was a very strange kind of a house, and he heard them say that they hadn't had time to build a house for sick people yet. But what worried him most was the bed. He

had always slept on a mat on the floor, and he was afraid he would roll off. He was covered with a blanket, too, for the first time in his life. Soon he fell asleep.

He awoke feeling better, but very lonely among strangers. He saw there was a boy in the other bed in the tent. He was a big boy. He said his name was Ilenda and that he was a school boy of the mission. Lukanga looked at him half afraid. He wondered what it would be like to be a school boy and learn to read and wear clothes.

He was surprised when Ilenda spoke kindly to him and at supper



Lukanga

time shared his food with him. Ilenda helped him in every way he could.

The next morning Lukanga asked him, "Are you my cousin?"

"No," said Ilenda. "Why do you ask?"

"Because," said Lukanga, "you help me when I am sick. How can you do that if you are not my relative?"

Ilenda smiled. "I belong to Chief Jesus," he said, "and Chief Jesus tells us to help everybody. I help you because he tells me to."

Lukanga thought for a long time. Then he asked again, "Who is that Chief you were talking about? I don't understand."

So Ilenda told him the story of Jesus, the story you and I know so well. Lukanga listened. Finally he

said, "I can't understand all you say, but if Chief Jesus' people are like you, I want to hear more about Him." So Lukanga and Ilenda became good friends as they lay sick in the tent.

One day the white Mama said, "Lukanga, you are well now. But your grandfather has not come back for you. I would like you to stay here with us. You can sleep in the dormitory with Ilenda. You can eat with the school boys. You can go to school. You will be my boy and I will be your mother."

Lukanga was bashful and hung his head, but when she asked again, he looked up at the white Mama and his face broke into a big smile. "I would like it," he said.

"Lukanga," she said again, "here is a new shirt and a pair of shorts. They were sent to you by friends in America. They want you to wear them and they want you to know and love the Lord Jesus." Lukanga couldn't say a word, but he knew that he had already begun to love the Chief Jesus who told His people to be so kind to a little orphan boy.—HELEN ROBBINS.

The Sequel:

Boko, May 27, 1953

TO MAMA ROBBINS,

Greetings to you from me your child Lukanga.

I was baptized in the month of April the 5th day, and I am very, very happy.

Greetings also to Tata Robbins and to Matumona [Priscilla] and Billy and David.

I am very happy here at Boko. Greetings to all the people of the church in the white man's country.

I am very happy that you are coming back to Boko to help us.

Thank you very much for the knife you sent me for Christmas. Let us pray that we can be together again here. If you are well, write a letter to let us know.

Mama Madeleine and Tata Kokila [who help care for him] send you greetings. Kazanga sends you greetings. He is well now. Ndundu is well and sends you greetings and Mungana, too.

We four orphans are very happy that you are coming back to Boko. I have finished.

I your child,
LUKANGA

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

"Whatsoever Things Are of Good Report"

By EDITH V. MOUNT

SEPTEMBER—and expectancy! What president of a society, or of an association, or of a state; what vice-president of a division of work; what chairman of a committee, does not come up to September with a sincere desire within her to make the year the best one within the organization's history?

True, by this time she has seriously studied her *Leader's Guide* and learned the duties of her office. But now how shall she apply them to her own local situation. To get the best possible information on what has to be done and what should be done, let us look at last year's report book. If suggestions for its use were followed it is in the hands of the secretary of your organization.

Someone has said you can tell a woman's age by the way she accepts change or by the way she backs out of a car. We have shown our acceptance of change by readily adopting a new plan of organization. With the working out of this new plan, our objectives have been revised and it is wise for us to review them and see just what it is we are striving to attain for the missionary program.

As we look at the statistics revealed by the report books we are always appalled at the difference in the number of women in our churches and the number of active women in our societies. Our objectives call for a 10 per cent increase in our societies over the preceding year.

Many interests creep into the program meetings of our women's societies. We are sympathetic to local situations as cared for by our service clubs, and at times these interests supersede the one for which we, as a Baptist group, are responsible.

Eight of our program meetings at least should present the work of our American Baptist world mission.

We have a responsibility for the distribution of literature. A secretary at the Denver convention chided us with the fact that we would not touch a copper of missionary money frequently carelessly order and discard our denomination's literature. Let us see that we have a carefully planned distribution this year, as well as an increase in the number of subscribers to our American Baptist publications.

It isn't going to be as easy for a society to have a speaker from our missionary fields as it once was. Consequently we will need to make a greater use of our interpreters and speakers than we have ever done before. We need to urge our women who have had travel opportunities, or who, by study or personal interest can make a good presentation of the work, to assume this responsibility. There is much we can do in planning a program when such a person is speaking to us. Worship centers, table decorations, costuming, can all be used to create an atmosphere in which the speaker can best give her message. We may never have an opportunity to meet the missionaries assigned for our special interest, but they can be a living presence with us if we strive to make it so. The women missionaries of the two general mission boards are to be added to our special interest group this year, thus broadening our knowledge of the work.

It goes without saying that our first responsibility in our giving is through our church envelopes. Then it is our special privilege as women to give an over and above

gift as our special love offering. True it is never figured in when the church is adopting its quota, and yet it is counted in the church's report of its missionary giving. The monthly reception of such an offering, rather than an occasional gift, keeps us mindful of the special blessings that come to us. It should be as much a part of our regular meetings as our period of worship and can become a part of our participation in that act. If each of us were to give but a penny a day, what a service our love gift could render.

With our report book record for White Cross before us and our new quotas in our hands, we can easily see what this channel of service can offer to us. No longer need we say, "I don't know just what I'm supposed to do," for our record shows our weak spots in our Christian social relations program.

Through our report books we are able to see, not only what we as women have done to promote missionary education among ourselves, but also our responsibility to the generations which will follow us and through the knowledge that is ours to achieve a greater missionary interest throughout the entire church. Our church missionary committee, whether as a part of the department of Christian education or as a separate board, would welcome a reminder in September of the program that may be carried through the entire church.

In our division of Christian training we are able to assist women in their personal relationship to God, in their relationship as they guide their families, and in preparing themselves to give of their best in their group activities.

No longer need the business and professional women's group feel themselves a group apart, but through our new relationship readily adopt a program that will bring unity to our entire church program.

Just as each voice in a chorus rehearses its individual part until it achieves perfection, so should each of us strive in our separate organizations to retain a unity of idea and progress to a climax in the singing of our "new song" so that we shall be acceptable to the Master Musician.

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Some Thoughts for a Circle Program

By ADA P. STEARNS

WE KNOW that leprosy, or Hansen's disease, is no stranger in the United States. Are you astounded to learn that medical authorities estimate that there are from fifteen hundred to three thousand cases of Hansen's disease in this country? One need not stay awake nights over this fact or take special precautions in going about this fair land of ours, but there is unquestionably a heightened interest in this subject. At the United States Public Health Hospital, Carville, La., about four hundred patients are under treatment in what are probably as ideal conditions as it is possible to provide. In 1952 only 191 of these patients were white Americans. Perhaps some of these friends had lived abroad where conditions seem more conducive to the spread of the disease. Other patients were Mexicans, Filipinos, Mongolians, and others who were making their homes in this country.

Knowing that the need for prayer and loving consideration for victims of leprosy is not confined to lands far across the seas, which I probably shall never see, I would introduce this subject with the brief statement above of conditions here at home. Then I would let the worship service follow, using as Scripture reading Luke 17: 11-19, the great lesson in gratitude for God's hand upon our lives in emergencies like illness, and also in our quiet daily walk. It is a lesson in faith, too, and in God's love and healing for the "least of these my brethren." No one is beyond God's care. For the hymn I would choose "O Love That Wilt Not Let Me Go," first reading the stanzas as given in the book, *These My Brethren*. (This new booklet of 48 pages, priced at

35 cents, tells of American Baptist leprosy work.) It has other music, too, all in keeping with the worship services centered around the new theme, "Sing Unto the Lord a New Song." I would speak briefly of the Christian fortitude and spiritual victory of the heroine of the story in Part II of this important booklet.

With a map of the foreign mission fields at hand (*Foreign Mission Story*—50 cents), I would indicate the stations where leprosy work is carried on as described in the booklet, and tell briefly of the need and accomplishments. (In this way the program could be linked to the general theme, "The Life and Task of the Church Around the World.") For business and professional women's groups, I would ask a nurse or doctor to bring this part of the program. (Pages 9, 10, and 11 tell about leprosy as a disease.)

Part II could readily become a monologue with someone in Burmese costume telling the life story of Marjorie Wilkins Hnan of Burma. Be sure that everyone sees the pictures in the book, for they tell a truly significant story in themselves.

For additional material, I would ask the local library for *Reader's Digest*, February 1951, containing the article "Miracle at Carville," the story of a young couple who were at Carville for several years.

I would aim to develop an understanding about these symptom-free people who come back into their former home towns, able and qualified to work at satisfying occupations in a society which welcomes them and rejoices with them in their recovery.

I would be sure to close the meeting with prayer.

More Thoughts—from Ohio

With new emphasis on the circle plan (see *MISSIONS* for March, 1953, page 52), requests for programs for these groups are increasing in number. Four suggestions have come from Mrs. W. S. Sampson, program chairman of Ohio Mission Society of American Baptist Women—all four inspired by well-known radio or television programs, as follows:

"Meet the Interrogators," suggested by the television program "Meet the Press," calls for four "reporters" to interview an "ambassador" from one of our mission fields.

"Welcome Travelers" provides an interesting way to present a study book, rather than the familiar book review.

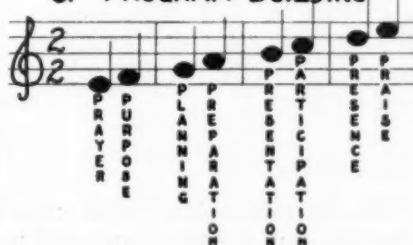
"This Is Your Life" will prove helpful in introducing a missionary.

"Your Hit Parade" is especially appropriate this year when we are emphasizing singing. Early in the Fall—September or October—take a poll of favorite hymns. Put the leading five or ten on a list, and by the process of elimination, determine the leading one.

Mrs. Sampson adds: "Stress concentration on the meaning of the hymns as we sing them."

Not only circles, but the society as a whole, will be interested in Mrs. Sampson's suggestion for finding the answers to the questions: "Which program, out of eight or ten presented during the year, was the best? How many achieved their purpose?" She recommends that the members of the society be asked to keep their own personal record of the programs during the year. Then in March, take a vote, the program receiving the most votes to be repeated at the last meeting of the year (i.e., in April).

SING A NEW SONG OF PROGRAM BUILDING



News FROM THE WORLD OF MISSIONS

Missionary Describes Jungle Journey

**Diary Reveals That the Hard Way to
Maesariang Is Also a Very In-
teresting and Revealing Way**

By CARL M. CAPEN

[Burma and Thailand have a common border hundreds of miles in length, most of it in jungle-covered mountains. Over this border into Thailand have come many Karens—how many no government official knows—and as the majority live in villages of a few huts in remote mountain valleys, they are left largely alone. American Baptists, however, care about these isolated villages; for among them are some of the thousands of Baptists from Burma. Already they have formed twenty small churches and are eager for help and fellowship. As a follow-up of necessarily briefer visits from the secretaries of the American Baptist Foreign Mission Society, on their survey trip, Mr. Capen and Mr. Van Benschoten are penetrating these secluded areas in an effort to find out where Karen concentrations are and where missionaries can be most advantageously located. Following is a diary account of such a trip.—Mrs. CARL M. CAPEN.]

First Day

By previous arrangement, an old Chevrolet truck picked us up at Mr. Van Benschoten's home in Chiangmai fairly early in the morning. Van and I had the privileged front seat with the driver, while our companion, Tome (a young Christian Karen student), and other passengers climbed up at the rear on the baggage. After going around town to pick up more freight, we left Chiangmai at 10:40 and chugged our rough and dusty way 105 kilometers to Wangloong, arriving at 4:00 P.M. It was in the modest home of a Thai Christian that we spent the night, grateful for a clean floor on which to spread out our bed rolls. We hired three young men of the Wa tribe to carry our baggage.

Second Day

We set out at 8:15 by foot on the long trail to Maesariang, which

could have been reached in fifty minutes, flying time by the single-motored plane of the Thai Airways. Over one of my shoulders was slung a canteen, over the other a Karen cloth bag containing camera, a small canteen, diary, New Testament, MISSIONS magazine, and Time magazine.



Photograph by Elmer A. Fridell

**Mission Secretary Dana M. Al-
baugh chats with Missionary
Carl M. Capen**

About four kilometers from Wangloong we passed through a Pwo Karen village. Van told me that recently two Overseas Missionary Fellowship (former China Inland Mission) missionaries had walked from this village of Nakawhua for thirteen days south to Raheng, and reported having seen Karens everywhere. We spent the night under the stars, with a cool breeze blowing, soon too cool for comfort in spite of two blankets. During the day we had walked

about fifteen miles over low mountains, while seeing only one village.

Third Day

We started to walk at daybreak. We walked one hour to a Wa village named Bo Luang, where we paused for breakfast.

We left the so-called government trail in mid-morning and started over another trail which will take us through a few Karen villages before reaching our destination. At 4:20 P.M. we met a group of Wa tribesmen and women. The women wore leggings and horizontally striped knee-length trousers, and all smoked pipes.

Most of the day we walked along wooded mountain ridges. At 5:10 we reached a stream, where we spent the night in a hut used at the time when the fields are being cultivated. We all felt better after a bath in the stream. Our supper was rice, with the addition of Libby's vegetable soup.

Fourth Day

After a breakfast of rice and tomato catsup, we started over a mountain range and continued the ascent all morning. At noon we came upon a spring of sparkling water, and for the first time on the trip our thirst became entirely quenched. Until now we had to be satisfied with boiled water, usually rather muddy. We passed beautiful white orchids with yellow centers growing on trees. Then we walked through a veritable fairyland of tall trees and dense undergrowth. How I wished I had a helicopter to take a bouquet of orchids to Louise, or better yet, to bring her here to enjoy this cool shady forest!

After descending the mountain we came upon a stream and a Sgaw Karen village, where Tome bought three duck eggs to vary our diet. Then the trail led us down the picturesque valley. We reached our camp site at 7:15 P.M., and once again slept in the open, this time with the music of running water in our ears.

Fifth Day

We started down the trail, crossing back and forth over the stream at frequent intervals. There developed a contest between the stream and me. If I had to wade, it won. If I succeeded in hopping over rocks without taking off my shoes, I scored one. All this time Van, in his canvas shoes, had been enjoying himself as he soaked his legs in the cool water at every crossing.

All afternoon we followed the stream, which we had to cross another eighteen times before finally arriving at the town of Maesariang.

Reached only by foot or plane, Maesariang's leisurely atmosphere (marked by absence of automobiles) is appreciated by one who comes from bustling and crowded Bangkok. This condition may not last for very many more years, for an auto road is in the process of being constructed from a point not far north of Wangloong. Some day, Van and I may ride from Chiang-mai to Maesariang in a day instead of one day by truck and four days by foot.

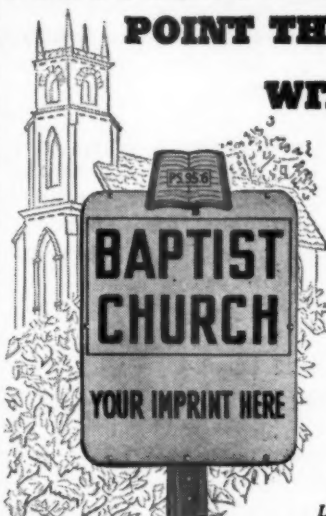
Sixth Day

The day began with a 7:00 o'clock service in the church. About thirty Karens were present. With the exception of the roof, which is made of large leaves, and the wooden pillars, the entire structure is bamboo, even the benches. The women, who had been busy with breakfast preparation earlier, met at 10:00 A.M. Then the main worship service came at 12:30. This, too, was led by a layman. In this Karen association of eight churches there is only one ordained minister. It is inspiring to see how they carry on with so few trained leaders. The fourth and last service of the day was conducted by the young people, at about five o'clock.

Seventh Day

Van and I set out with Tome and Thinker (a Karen colporter) on a hike to two small Karen churches Van had never visited before. After crossing the river, we headed up a valley, over a high mountain, and down a stream on the other side, arriving at the five-

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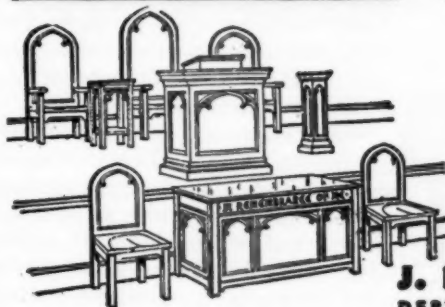
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hut village of Maegawka at 4:00 P.M. These Karens, all of whom are Christians, had moved from other villages only three months before our arrival.

In the evening about twenty people attended a prayer meeting on our porch. A chimneyless oil lamp and a small candle gave enough light for Thinker, the leader, and several others to see their Bibles and hymnals. The children were well behaved.

Eighth Day

After a breakfast of eggs and rice, we headed for another village named Gawgukkee. Walking down stream from Maegawka, we soon turned up a dark ravine, where we climbed over large rocks. From there we walked laboriously up a zigzag path on the side of a steep and high mountain. Finally, we arrived at Gawgukkee, an eleven-hut village, of which five housed Christian families (eighteen baptized Christians). Here, as in Maegawka, the Karen Christians have built a small bamboo church.

Following a brief prayer service, we got ready to return to Maegawka where we had left our bedding.

Ninth and Tenth Days

Following a visit to two somewhat larger Karen churches in the low foot hills north of Maesariang, we returned for the two-day annual meeting of the Maesariang Home Mission Association. The term "Home Mission" is still used because the Karens in Thailand have long been considered a mission field of the Karen Baptist Convention of Burma. The meeting was attended by 177 out of a total membership of 325 in the eight churches of the association. Some arrived the previous day, but others had evidently been traveling at night, because we were awakened at 2:00 A.M. by all the dogs in the neighborhood heralding their arrival.

What impressed me most about the meeting was the fact that these small churches have been carrying on the Christian witness as an association and as individual churches with no outside financial assistance since before the last war. Moreover,

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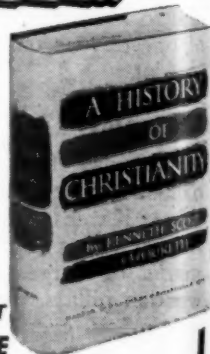
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they have accomplished this with but few educated leaders.

Late in the afternoon, Rev. Thapo baptized three men and one woman in the river on the edge of town. Two of these were from the village of Pampekee, about a four-day hike east of Maesariang. The association will try to furnish a "teacher" for the group of thirteen Christians at Pampekee; and Mr. Van Benschoten agreed to give them some pastoral oversight.

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Congolese Leader Is Studying in Belgium

On Graduation Will Be First from Our Mission Area Qualified to Head a Secondary School

By MARLIN D. FARNUM

Remy Malutama, of the Belgian Congo, is now completing his first year of special study in Belgium leading to the equivalent of our B.A. degree. He will then be the first Congolese from our Mission area qualified to assume directorship of a secondary school. Before going to Belgium, Mr. Malutama had two years of study at a Presbyterian college in the French Cameroons, since Congo provides no opportunity for study on the college level.

Second-Generation Christian

A second-generation Christian. Mr. Malutama is a worthy son of parents who have given years of faithful service on the Banza Manteke field. After completing primary school he taught village school for a period and then entered Ecole de Pasteurs et D'Instituteurs, the union institution at Kimpese, maintained by the American Baptist Foreign Mission Society, Baptist Missionary Society (British), and the Svenska Missions Forbundet (Swedish), for the training of pastors and teachers. Here he did exceptionally creditable work and was a highly respected leader among his fellow students.

Proficient Teacher

Upon graduation, Mr. Malutama returned to Banza Manteke to teach in the station school. Displaying special ability, he was tutored by missionary associates in preparation for such advanced training as might become available. He became proficient in both French and English. He was therefore ready when interested friends in West Virginia made it possible for him to go to the Cameroons, and again when the American Baptist Foreign Mission Society awarded him a scholarship for study in Belgium.

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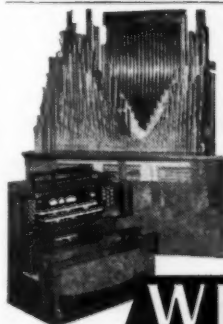
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Excellent Progress

H. Wakelin Coxill, secretary of the Brussels bureau of the Congo Protestant Council, who is Mr. Malutama's adviser, reports that he is making excellent progress in his studies at the State Normal School in Nivelles, a few miles south of Brussels. Frequently Remy visits with the missionaries of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society who are in Brussels studying French, colonial and educational policies of the Belgian government, and (in the case of medical missionaries) tropical medicine. Through these contacts he is helping to prepare them for their life and service in Congo.

Something of the spirit of this talented Baptist from Congo can be caught from statements made in his letters to friends. When the possibility of undertaking advance study arose, he wrote: "My aim is to be well prepared so that I can be more useful to my fellow men in Congo."

Congo to Belgium

People sometimes wonder about the impressions made on one coming from the comparative isolation of Congo to a large European city. Remy expressed those impressions in a letter written shortly after arrival in Belgium from Leopoldville: "Going from one country and climate to another in nineteen hours only is such sudden and tremendous change! And during the first days the stranger feels lost with the new sights he sees in this large city and with so many details to which he has to attend. Nevertheless, humanity is the same the world over. And here also we may choose the good and leave the bad."

Waiting in Congo for his return after completing his important study in Belgium are Mr. Malutama's wife and four children. Mrs. Malutama is one of the leading Christian women in Congo. In addition to caring for the children, she teaches in the Banza Manteke school, where her Christian influence on developing young people is incalculable in finding and training Congolese leaders.

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Scholarship Winners Begin College Year

Fifty Baptist Young People in Group; Four Top Winners Enter Keuka, Carleton, and Ottawa

By HELEN K. WALLACE

Among the thousands of students entering college this fall are our fifty American Baptist scholarship winners whose names were announced at the convention in Denver last May.

These young people come from all over the American Baptist Convention and even as far as Vellore, South India. Their names reveal a variety of background. But all are motivated by a single purpose, to pursue their educational ideals toward greater usefulness as Christians and as citizens. Many of these fifty young people would not have been able to attend college without the help of American Baptist scholarships. At best, their education would have been postponed.

Three Groups of Awards

The choice of college made by these students is of interest. The four top winners are entering Keuka, Carleton, and Ottawa, three well-known Baptist colleges. Each of them was awarded a four-year \$2,000 scholarship, providing \$500 a year.

Eleven scholarships of \$800 each, affording \$200 a year, comprised the second group of awards. These were awarded to talented young men and women who will follow a variety of vocations after college. They have chosen educational institutions ranging geographically from Bates College in Maine to the University of Redlands in California.

Another group of thirty-five receive \$200 each as one-year scholarships. In this group the selection of Baptist colleges was also dominant, although a few students chose large state universities.

Ten New Scholarships

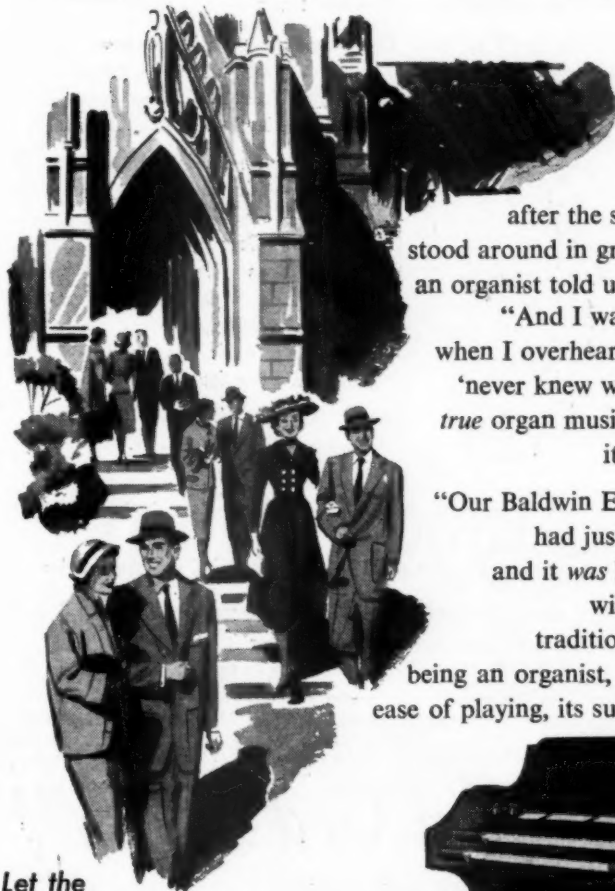
At Denver an exciting announcement was made by Ronald V. Wells, executive director of the division of secondary and higher edu-

cation of the Board of Education and Publication. He said that next year an additional ten scholarships are to be awarded, increasing the total of regular American Baptist scholarships from fifty to sixty.

The sixty candidates will be chosen with the utmost care from among the members of Baptist

churches who have been nominated. Full consideration will be given to scholastic aptitude, qualities of leadership, including a Christian motivation in life and a sense of community responsibility, character and personality, as revealed in psychological tests and personal interviews, high-school grades, and

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after the service everyone stood around in groups chatting," an organist told us the other day.

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the recommendations of pastors, principals, and teachers.

Attention, Pastors

The pastor of each applicant plays a large part in helping him win one of these awards. In August, the nomination certificate, which places the applicant's name before

the student-aid committee, is mailed to the pastor, for him to return in September.

The pastor will bear in mind that September is the month for sending in the nomination. In October, the application blanks are mailed out, completed, and returned. The pastor stands ready to give any help

he can by assisting the student in filling out the application. He also makes arrangements with the high-school principal for an intelligence test in November.

Other Awards

In addition to the sixty regular American Baptist scholarships, the Robbins Recognition Awards and a number of scholarships provided from special funds are awarded. The Robbins Awards, of \$200 each, are given by Omer Robbins, of Detroit. They enable ten gifted young people and a number of previous scholarship award winners to continue their studies. Appearing on the platform at Denver during the school-award program, Mr. Robbins said: "I count it one of the greatest satisfactions in my life to have had a part in developing the National Scholarship Program of American Baptists. . . . It is my profound conviction that within the next few years our scholarship fund should be increased until we can provide two hundred scholarships a year. Only then will we be able to care adequately for the young people who need this help."

The individual and memorial scholarships from special funds include the Dr. and Mrs. Harvey S. Rusk Scholarship, the newest of the special scholarships. This annual grant of \$550 pays the full tuition for a three-year course at Mounds-Midway School of Nursing, St. Paul, Minn. The 1952 recipient is Ruth Tuttle, of Sona Bata, Belgian Congo.

Next Steps

Dr. Wells reported to the convention at Denver that it is one of the major objectives of the Board of Education and Publication during the next few years to increase the National Scholarship Fund to a point where one hundred, and ultimately two hundred, young people can be aided each year toward pursuing their educational ideals under Christian auspices.

"Because of a number of favorable and heretofore unforseen factors," he said, "we are able to make a much needed advance toward solving the pressing problem of the next fifty deserving students. It is my happy privilege to announce

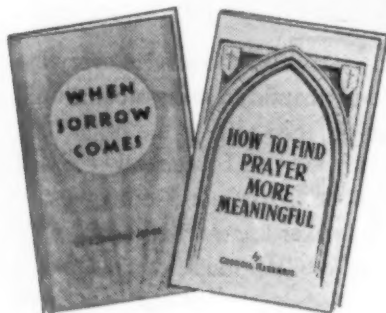
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Home Missionaries Presented at Denver

Christian Friendliness Missionaries Meet Needs of Many New-comers to These Shores

By HELEN C. SCHMITZ

Isabelle Gates, secretary of Christian Friendliness, reported the following new missionaries and their designated fields:

Twila Bartz, missionary and state director of children's work, Washington.
Lina Lehtonen, Minnesota.
Elizabeth Miller, Massachusetts.
Margaret Sawin, missionary and director of children's work, Pennsylvania.
Ruth Teasdale, New York.

This is the largest number of Christian Friendliness missionaries to be appointed in one year for some time. A total of nine missionaries, together with the secretary and 4,899 volunteers, carry the ministry of this department of home-mission work.

Other Missionaries

Louise Bode, girls' worker, Bethel Neighborhood House, Kansas City, Kans.

Erma Bouse, girls' worker, South Chicago Neighborhood House, Chicago, Ill.

Bessie Hill, Gleiss Christian Center, Detroit, Mich.

Marion Popa, Reno Christian Center, Reno, Nev.

Mrs. Ursula Yearwood Sealey (Mrs. Louis), children's work, Baptist Educational Center, New York, N. Y.

June Taylor, Keams Canyon, Ariz.
Mr. and Mrs. Stephen Zdepski, house parents, Kodiak Baptist Mission, Kodiak, Alaska.

Retirements

After many years of fruitful service in Christian Friendliness, Helen Darby retires from her field in Pittsburgh, Pa., and Matilda Utecht from Southern California. These two missionaries have made a host of friends of all national and racial backgrounds.

Transfers

Laura Fish, from Central Baptist Church, Brooklyn, N. Y., to the Phoenix Christian Center, Phoenix, Ariz.

Kathryn Long, from Phoenix Christian Center to Alzona Park Christian Center, Phoenix, Ariz.

Alice Snape, from Chinese Christian Union Church, Chicago, Ill., to Chinese

Church and Christian Center, Fresno, Calif.

Resignations

Florence Fairhill, from Christian Friendliness, Oregon.

Mary Katow, from Japanese Church in Seattle, Wash.

Eula Patterson, from Campbell Christian Center, Campbell, Ohio.

Beatrice Skufakiss, from Emmanuel Christian Center, Buffalo, N. Y.

The Woman's American Baptist Home Mission Society reported a total of 120 missionaries appointed to carry the message of Christ throughout the United States, Alaska, and Latin America.

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Strictly Business

DEAR CLUB MANAGER:

I am writing this word to you while the summer season is just beginning, but we are already thinking of **MISSIONS Magazine Sunday**. You will be reading these words early in September and we hope that already your plans will be under way for the most effective observance of the day.

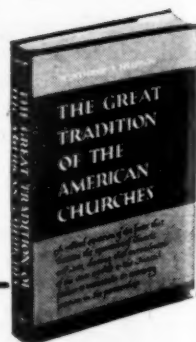
"A big increase in subscriptions on **MISSIONS Magazine Sunday**." That is our ambition for October 11. An average increase of only one in the number of subscribers from each church would lift our circulation by over three thousand, help to solve many of our financial problems, carry the message of our Baptist world mission to three thousand new homes, and undergird the work of every pastor and every church.

We are making a special get-acquainted offer during the month of October. It is good only during the month of October and it is strictly an introductory offer. This means that its purpose is to introduce the magazine to new subscribers, and hence the offer cannot be used for renewals. The offer is—8 months (November to June inclusive) for \$1.00. Of course, our regular rates are always good, either for renewals or for new subscribers. They are: \$2.50 for two years, or \$3.50 for three years for club subscriptions; or \$3.50 for two years, or \$4.50 for three years for single subscriptions.

The observance of **MISSIONS Magazine Sunday** has always resulted in a flood of subscriptions coming to us at that time. We would like to see October 11 and the month of October surpass all similar periods in recent years. These are days of tumult and tension in the world, and they surely call for a supreme effort on the part of the supporters of the Christian church. Let me know whether we can help you with materials or in any other way.

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by Winthrop S. Hudson

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There is grave danger, Dr. Hudson charges, that the traditional separation is being undermined by the churches themselves as they renounce their distinctive role in the partnership and succumb to the pressures of secular life.

The author surveys the history of this great American principle—through a series of fascinating pen portraits of outstanding American churchmen—and makes a stirring appeal to the churches to refocus their attention on the concerns of God and to leave to Caesar the things that are Caesar's

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